DIALOGUES

ON THE

USES

OF

FOREIGN TRAVEL;

Considered as a Part of

An *Engliſh* GENTLEMAN'S Education:

BETWEEN

LORD SHAFTESBURY

AND

MR. LOCKE.

By the EDITOR of

Moral and Political Dialogues.

Πηγὴ μὲν ἔξις καλοκἀγαθίας, τὸ νομίμως τυχεῖν παιδείας.
Πλούταρχ.

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ON THE

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FOREIGN TRAVEL:

DIALOGUE I.

BETWEEN

LORD SHAFTESBURY

AND

MR. LOCKE;

ADDRESSED TO

ROBERT MOLESWORTH, ESQ.

In the Year MDCC.

" Inter ſtudia verſandum eſt, et inter
" auctores ſapientiæ : Quamdiu neſcieris,
" quid fugiendum, quid petendum ; quid
" neceſſarium, quid ſupervacuum ; quid
" juſtum, quid honeſtum, non erit hoc
" PEREGRINARI, ſed ERRARE."

SENECA.

DIALOGUE I.

LORD SHAFTESBURY—MR. LOCKE;

TO

ROBERT MOLESWORTH, ESQ.

I COULD not but be much ſurprized, my dear friend, to receive your commands on a ſubject, of which YOU, of all men are the greateſt maſter. For who could ſo well adviſe the party, you ſpeak of, or reſolve the general queſtion concerning *The Uſes of Foreign Travel*, conſidered as a part of modern breeding and education, as HE, who has himſelf profited ſo much by this practice, and, in a late excellent treatiſe [*a*], has given ſo convincing proofs of its utility?

BESIDES, your application to me is a little ſuſpicious; and looks as if you wanted to draw from me a confirmation of your own ſentiments, rather than a candid examination of them. For

[*a*] Account of *Denmark*, as it was in the year 1692.

how was it poſſible for you not to foreſee the difficulty I muſt be under in debating this point with you? When have I been able to diſſent from you in any queſtion of morals or policy? And eſpecially what chance for my doing it in this inſtance, when you know the bias which my own education, conducted in this way, muſt have left upon me?

I AM therefore at a loſs, as I ſaid, to account for your fancy in making me of your council on this occaſion. But whatever your purpoſe might be, ſince you have thought fit to honour me ſo far, I muſt own your Letter of Inquiry could not poſſibly have found me in a fitter ſeaſon.

I HAPPENED juſt then to amuſe myſelf with recollecting a converſation, which, not many days before, had paſſed between me and a certain philoſopher of great note, on that very ſubject.

YOU know the eſteem I have of this Philoſopher; I mean for ſuch of his writings, as are moſt popular, and deſerve to be ſo; ſuch as his pieces on *Government*, *Trade*, *Liberty*, and *Education*. No man underſtands the world better; or reaſons more clearly on thoſe ſubjects, in which that world takes itſelf to be moſt of all, and is, in truth, very nearly concerned.

His

His Philoſophy properly ſo called, is not, I doubt, of ſo good a taſte. At leaſt, his notion of morals is too modern for my reliſh: I had put myſelf to ſchool to other maſters, and had learnt, you know, from his betters what to think of *Life and Manners*; which they treat in a ſtyle quite out of the way of theſe dealers in Ideas, and ſubverters of innate principles.

But on this head, my dear Sir, you have heard me ſpeak often, and may hear from me more at large, on ſome other occaſion. With exception to this one article, (an important one, however) no man is more able, than Mr. Locke, or more privileged by his long experience, to give us Lectures on the good old chapter of *Education*; which many others indeed have diſcuſſed; but none with ſo much good ſenſe and with ſo conſtant an eye to the uſe and buſineſs of the world as this writer.

The purpoſe of your inquiry, then, cannot, as I ſuppoſe, be any other way ſo well anſwered as by putting into your hands a faithful account of his ſentiments on the conduct and uſe of *Travelling*: Eſpecially as you will perceive at the ſame time what *my* notions are (if that be of any importance to you) on the ſame ſubject.

If I were compoſing a Dialogue in the old mimetical, or poetic form, I ſhould tell you,

perhaps, the occaſion that led us into this track of converſation. Nay I ſhould tell you what accident had brought us together; and ſhould even omit no circumſtances of *time* or *place*, which might be proper to let you into the ſcene, and make you as it were, one of us.

But theſe punctilios of decorum are thought too conſtraining, and, as ſuch, are wiſely laid aſide, by the eaſy moderns. Nay, the very notion of Dialogue, ſuch as it was in the politeſt ages of antiquity, is ſo little comprehended in our days, that I queſtion much, if theſe papers were to fall into other hands, than your own, whether they would not appear in a high degree fantaſtic and viſionary. It would never be imagined that a point of morals or philoſophy could be regularly treated in what is called a *converſation-piece*; or that any thing ſo unlike the commerce of our world could have taken place between men, that had any uſe or knowledge of it.

This, I ſay, might be the opinion of men of better breeding; of thoſe, who are acquainted with the faſhion, and are themſelves inured to the converſations, of the polite world. The *formaliſts*, on the other hand, would be out of patience, I can ſuppoſe, at this ſceptical manner of debate, which ends in nothing; and, after the waſte of much breath, leaves the matter

ter at laſt undecided, and juſt as it was taken up.

ALL this, it muſt be owned, is very true. But, as it is not my intention to ſubmit the following draught to ſuch critics, you, who know me, will accept this recital made in my own way, and pretty much as it paſſed. You may well be truſted to make your own concluſions from what is offered on either ſide of the argument, and will need no officious monitor to inſtruct you on which ſide the truth lies.

NOT to detain you, by further preliminaries, from the entertainment (ſuch as it is) which I have promiſed you, you may ſuppoſe, if you pleaſe, Mr. LOCKE and me, in company with ſome other of our common friends, ſitting together in my Library, and entering on the ſubject in the following manner.

LORD SHAFTESBURY.

AND is not TRAVELLING then, in your opinion, one of the beſt of thoſe methods, which can be taken to poliſh and form the manners of our liberal youth, and to fit them for the buſineſs and converſation of the world?

MR. LOCKE.

I THINK not. I ſee but little good, in proportion to the time it takes up, that can be

drawn from it, under any management; but in the way, in which it commonly is and muſt be conducted, ſo long as *travel* is conſidered as a part of early tutorage and education, I ſee nothing but miſchiefs ſpring from it.

LORD SHAFTESBURY.

WHAT, neceſſarily ſpring from it! And is there no way to ſtop their growth; or at leaſt prevent their choking the good plants, which that ſoil is capable of producing?

MR. LOCKE.

THIS indeed I muſt not abſolutely affirm: your Lordſhip's example, I muſt confeſs, ſtands in my way. But if your own education, which was conducted in this form and creates a prejudice for it, be pleaded againſt me, I may ſtill ſay, that the argument extends no farther than to qualify the aſſertion; and that, as in other caſes, the rule is general, tho' with ſome exceptions.

LORD SHAFTESBURY.

IT was not my meaning to put your politeneſs to this proof. I would even take no advantage of the exception which you might conſent to make in the caſe of many other travellers, who have, doubtleſs, a better claim, than myſelf,

ſelf, to this indulgence. What I would gladly know of you, is, Whether, in general, *Travel* be not an excellent ſchool for our ingenuous and noble youth; and whether it may not, on the whole, deſerve the countenance of a philoſopher, who underſtands the world, and has himſelf been formed by it?

MR. LOCKE.

YOUR Lordſhip, I think, will do well to put *philoſophy* out of the queſtion. There is ſo much to be ſaid againſt *Travel* in that view, that the matter would clearly be determined againſt you. It is by other rules, and what are called the *maxims of the world* (which your Lordſhip underſtands too well, to join them with Philoſophy) that the advocate for travelling muſt demand to have his cauſe tried, if he would hope to come off, in the diſpute, with any advantage.

LORD SHAFTESBURY.

YET philoſophy was not always of this mind. You know, when the beſt proficients in that ſcience gave a countenance to this practice, by their own example, a good part of their life was ſpent in foreign countries; and they did not preſume to ſet up for maſters of wiſdom, till experience and much inſight into the manners of men had qualified them for that great office. Hence they became the ableſt and wiſeſt men of the old

old world; and their wiſdom was not in thoſe days of the leſs account for the politeneſs, that was mixed with it.

MR. LOCKE.

THOSE wiſe men might have their reaſons for this different practice. They moſt of them, I think, ſet up for Politicians and Legiſlators, as well as Philoſophers; and in that infancy of arts and commerce, when diſtant nations had ſmall intercourſe with each other, it might be of real advantage to them, at leaſt it might ſerve their reputation with the people, to ſpend ſome years in voyages to ſuch countries as were in higheſt fame for their wiſdom or good government.

BESIDES, the Sages thoſe of times made a wondrous myſtery of their wiſdom: a ſure ſign, perhaps, that they were not overſtocked with it. It was confined to certain ſchools and fraternities; or was locked up ſtill more cloſely in the breaſts of particular perſons. Knowledge was not then diffuſed in books and general converſation, as amongſt us; and the way to become wiſe was to frequent the academies or houſes of thoſe privileged men, who, by a thouſand ambitious arts, had drawn to themſelves the applauſe and veneration of the reſt of the world.

ALL this might be ſaid in favour of your Lordſhip's

Lordſhip's old Sages. Yet one of them, who deſerved that name the beſt, was no great Traveller. I remember to have read, that SOCRATES had never ſtirred out of *Athens*; and that, when his admirers would ſometimes aſk him why he affected this ſingularity, he was uſed to ſay, *That Stones and Trees did not edify him:* Intimating, I ſuppoſe, that the ſight of fine towns and fine countries, which the voyagers of thoſe days, as of our's, made a matter of much vanity, was the principal fruit they had reaped to themſelves from their faſhionable labours.

HOWEVER, allowing your Lordſhip to make the moſt of theſe reſpectable authorities, for the uſe of travelling, it muſt ſtill be remembered, that they are wide of our preſent purpoſe. They were *Sages*, that travelled; And we are now inquiring, whether this be the way for young men to *become* Sages. PLATO might pick up more learning in his Voyages, than any body ſince has been able to underſtand, and yet a youth of eighteen be little the wiſer for ſtaring away two or three years in myſterious *Egypt*.

LORD SHAFTESBURY.

WHY truly, if he carried nothing abroad with him but the uſe of his eye-ſight, I ſhould be much of your mind with regard to the improvements he might be expected to bring back with him. But let him hear and obſerve a little, as well

well as ſee, and methinks a youth of eighteen might pick up ſomething of value, tho' he ſhould not return laden with the myſteries of *Egypt*.

As to the gaiety on the antient Sages, I could be much entertained with it, if I did not recollect that the more enlightened moderns have, alſo, been of their mind in this inſtance. To ſay nothing of other countries, which yet have riſen in reputation for knowledge and civility in proportion to their acquaintance with the neighbouring nations, ſurely it muſt be allowed of our *own*, that all it's valuable acquiſitions in both have been forwarded at leaſt, if not occaſioned, by this reaſonable practice. We are now, without doubt, arrived at the ſummit of politeneſs, and may ſubſiſt at length upon our own proper ſtock; but was this always the caſe? And muſt it not be acknowledged, that the brighteſt periods of our ſtory are thoſe, in which our noble youth were faſhioned in the ſchool of foreign Travel? You will hardly pretend that the ornaments of the ſecond CHARLES' and ELIZABETH's courts were faſhioned in the coarſe mould of this *home-breeding*.

MR. LOCKE.

I SHALL perhaps carry my pretenſions ſtill farther, and affirm it had been much better if they had been ſo.

I KNOW

I KNOW what is to be ſaid for the voyagers in ELIZABETH's time. We were juſt then emerging from ignorance and barbarity. Learning and the Arts were but then getting up, and were beſt acquired, we will ſay, in foreign ſchools, and the commerce of other nations, which might have the ſtart of us in ſuch improvements. The ſtate of *Europe* at that time was not unlike what I obſerved of the old world, when knowledge was in few hands, and the excluſive property, as it were, of particular perſons. So that it was to be travelled for, and fetched home by ſuch as would have it. *Italy*, in particular, was in thoſe days, as it had long been, the theatre of politeneſs, and without doubt could furniſh us with very much of the learning we moſt wanted.

THIS then was the faſhionable route of our curious and courtly youth: And many accompliſhed perſons, I can readily admit, were to be found in the number of our Italian Travellers. Yet, methinks, they had done better to ſtay at home, and at leaſt import the arts of *Italy*, if they were neceſſary to them, in ſager heads than their own.

I SAY this, becauſe it is no ſecret that the civility, we thus acquired, was dearly paid for; and that Irreligion and even Atheiſm, were, by miſtake, packed up with their other curioſities; and ſhewn about, at their return, as choice things,

things which could not but very much enhance the conſideration of thoſe who had been to gather them beyond the mountains.

Or, ſhall we ſay that this impiety of the time was only employed to correct it's ſuperſtition? And that the philoſophic ſpirits of that age trafficked in theſe wares, as thinking them a proper antidote to ſuch as another ſet of miſſionaries largely dealt in, I mean the *agnus Dei's*, *holy beads*, and *conſecrated medals*?

As to the worthies of Charles' court, your Lordſhip, without doubt, is diſpoſed to divert yourſelf with them. For, if they brought any thing with them from *France*, beſide it's follies and vices, (excepting always the babble of their language) it is a ſecret which it has not been my fortune to be apprized of.

LORD SHAFTESBURY.

And ſo, becauſe Travelling may, by accident be attended with ſome ill effects, you roundly determine againſt the thing itſelf; as if the national improvement in arts and civility, which unqueſtionably aroſe from it, were to go for nothing!

MR. LOCKE.

I would have it go for no more than it is honeſt-

honeſtly worth; which ſurely is ſomething leſs than the price of our principles and our morals. And I doubt the truth is, that this degeneracy in both was the uſual acquiſition of our travelled youth, and the improvement, your Lordſhip ſpeaks of, only the accidental benefit.

LORD SHAFTESBURY.

WITHOUT doubt, there is no extending our acquaintance with the world but we run the riſk of catching it's vices, as well as virtues. Yet, puſh this concluſion as far as it will go, and you ſhut up mankind in abſolute and incurable barbariſm. Such is the unhappy condition of human nature, that in ſtriving to cultivate it's powers, you furniſh the opportunities, at leaſt of it's corruption. Yet to leave it in that ſordid ſtate, for fear of thoſe abuſes, is methinks but acting with the weak apprehenſion of fond mothers; who deny their children the liberty of ſtirring from the fire-ſide, for fear of the dirt or damp air, which, in their field-exerciſes, may chance to incommode them.

MR LOCKE.

THE alluſion would be apt, if the health of the mind, as of the body, depended on the uſe of ſuch Liberty; or if it were true, that one could as little help breathing the air of vice, as that of the heavens. But, tho' I have heard much of the dangers, to which virtue is expoſed in

in this bad world, I have never underſtood that Vice is it's proper element.

LORD SHAFTESBURY.

YET methinks, Sir, it will be hard to keep clear of it in any part of the world, that I am acquainted with: Unleſs perhaps you take this happy Iſland of our's to be as free from Vice, as a Neighbouring one, they ſay, is from Venom.

MR. LOCKE.

THERE are, however, degrees in vice, as well as varieties of it; and I cannot think it neceſſary for us to be greater proficients, than we are, or to import new ſpecies of it; by rambling into countries where it may chance to rage with great virulence, or where ſuch modes of it, at leaſt, prevail as are luckily unknown to us. And ſuch, I doubt, were the fruits of our Italian and French travels.

BUT allowing that vice were of every clime, the ſame every where, and equally malignant, I ſhould ſtill imagine our youth to be ſafer from the infection at home, under the eye and wing of their own parents or families, than wandering at large in foreign countries, with as little reſpect of others, as prudence of their own, to guard them from this danger.

LORD.

LORD SHAFTESBURY.

YES, if they were turned looſe into this wicked world, and left to their own devices. But, what if ſome ſage philoſopher—

MR. LOCKE.

SOME God, you would ſay, in the ſhape of a Tutor; for a mere mortal Guide of that ſtamp is not eaſily met with. Or, if He were, his wiſdom, I doubt, would hardly give him the authority, he ſtands in need of, for the diſcharge of his function. But I take your Lordſhip's raillery, and could ſay in my turn, But what if ſome inquiſitive and well-diſpoſed young Nobleman—

AFTER all, we may let thoſe two voyagers, ſo well matched and fitted to each other, proceed on their journey. The queſtion at preſent is of no ſuch rarities; but of raw, ignorant, ungovernable boys, on the one hand, and of ſhallow, ſervile, and intereſted governors, on the other. And if any good can ariſe from ſuch worthies as theſe, ſauntring within the circle of the grand Tour, the magic of travelling is much greater than I have any idea of.

LORD SHAFTESBURY.

YOUR ſevere virtue makes you ſee things in the worſt light. It is true, perhaps, that the advantages

advantages of travelling are not ſo great, or ſo general, as is ſometimes pretended. Yet, on the other hand, that there are advantages, and conſiderable ones too, can hardly be denied. And to come at length more cloſely to the point, (for what has hitherto paſt is but a ſort of prelude to the main argument) let me have leave to ſtate thoſe advantages clearly and diſtinctly to you, and then to requeſt your own proper ſenſe (I mean as a man of the world, according to the advice you juſt now gave me, and not as a Philoſopher) of this practice.

MR. LOCKE.

Is this fair dealing in your Lordſhip? I ſuppoſed that by ſtarting this queſtion you had meant only, as on other occaſions, to engage an old man in a little converſation, whereas your purpoſe, I now find, is to make a formal debate of it.

LORD SHAFTESBURY.

NOT a formal debate, but a free conference; for which we ſeem to have leiſure enough; and the ſubject is, beſides, of real importance. I may preſume to anſwer for our friends here, that they will not be diſpleaſed to aſſiſt at it.

I AM aware, as you ſaid, that the practice may be ſometimes inconvenient, as it is commonly managed, on the ſide of *morals*; and I would

would not be thought to have benefited ſo little by your's, and the inſtructions of my other maſters, as not to lay the greateſt ſtreſs on that conſideration.

BUT, after all, theſe inconveniences may be pretty well avoided by the choice of an honeſt and able governor. Such an one it will not be impoſſible to find, if the perſons concerned be in earneſt to look out for him: I do not ſay, in *Cells*, for a Pedant without manners; and ſtill leſs, you will ſay, in *Camps*, for a mannered man, without principles or letters; but, in the world at large, for ſome learned and well-accompliſhed perſon, who, yet, may not diſdain to be engaged in this nobleſt office of conducting a young gentleman's education.

UNDER ſuch a Governor, as this, the danger, to which a young man's morals may be expoſed by early travel, will be tolerably guarded againſt; and to make amends for the hazard he runs in this reſpect, I ſee, on the other hand, ſo many reaſons for breeding young men in this way, ſo many benefits ariſing from it at all times; and ſuch peculiar inducements with regard to the preſent ſtate of our own country, that, I think, we ſhall hardly be of two minds, when you have attended to them.

M R.

MR. LOCKE.

We ſhall ſee that in due time. For the preſent, the ſerious air, you aſſume, ſo different from your wonted manner, ſecures my attention.

LORD SHAFTESBURY.

I CANNOT tell what may be the opinion of others, but ignorance and barbarity ſeem to me to be the parents of the moſt and the worſt vices. Conceit, pride, bigotry, ferocity, inhumanity, cruelty, are the proper iſſue of the human mind, under theſe circumſtances. Self-love, which makes ſo predominant a part in the conſtitution of man, that ſome ſufferers by it have miſtaken it for the ſole ſpring of all his actions, naturally engenders theſe vices, when no care is taken to controul its operations by another principle.

ON this account, wiſe men have had recourſe to various expedients; ſuch as the proviſion of Laws; the culture of Arts and Letters; and, in general, all that diſcipline which comes under the notion of early tutorage and education. But none of theſe has been found ſo effectual to the end in view, or is ſo immediately directed to the purpoſe of enlarging the mind and curing it, at once, of all it's obſtinate and malignant prejudices, as a knowledge of the world,

world, acquired in the way of ſociety and general converſation.

To ſay nothing of the ſolitary ſequeſtered life, which all men agree to term *Savage*, look only on thoſe ſmaller knots and fraternities of men, which meet together in our provincial towns and cities, and, without any larger commerce, are confined within the narrow encloſure of their own walls or diſtricts. In as much as this condition is more ſocial than the other, it is, without doubt, more eligible. Yet ſee how many weak views are entertained by theſe ſeparate clans, how many fond conceits, and over-weening fancies! The world ſeems to them ſhrunk up into their own private circle; juſt as the heavens appear to children to be contained within the limits of their own horizon.

EXTEND this proſpect of mankind to ſtill greater combinations, to ſtates, kingdoms, nations, and what we call a whole people. By this freer intercourſe, indeed, their thoughts take a larger range, and their minds open to more generous and manly conceptions. Yet their native barbariſm ſticks cloſe to them, and requires to be looſened and worn off by a more ſocial habit, by the experience of a ſtill wider and more thorough communication. Tribes of men, although very numerous, yet if ſhut up within one territory, and living together under the influence of the ſame political conſtitution, eaſily

eaſily aſſimilate, as it were; run into the ſame common ſentiments and opinions; and preſently take, in the whole extent of their community, one uniform prevailing character.

HENCE, the neceſſity of their ſtill looking beyond their *own*, into other combinations and ſocieties; that ſo, as their views enlarge, they may be enabled to ſhake off their local, as we may ſay, and territorial prejudices.

THOSE other ſocieties may not be without their defects, which it will be equally proper to keep clear of. But, by this free proſpect of the differences ſubſiſting between different nations, each naturally gets quit of his own peculiar and characteriſtic vices; and thoſe of others, preſenting themſelves to our unbiaſſed obſervation, are not ſo readily entertained, or do not cling ſo faſt to us, as what have grown up with us, and, by long unqueſtioned uſe, are become, as we well expreſs it, a *ſecond nature*.

THUS, by this near approach and attrition, as it were, of each other, our rude parts give way; our rough corners are inſenſibly worn off; and we are poliſhed by degrees into a general and univerſal humanity:

EXTERNI *nequid valeat per læve morari*,

to uſe the poet's words, though with ſome ſmall difference, I believe, in their application.

WHAT

WHAT ſays my friend to theſe principles? Are they juſt and reaſonable? Or, am I going to build on precarious and inſecure foundations?

MR. LOCKE.

WHATEVER defect there may be in this foundation, your Lordſhip, as a wiſe architect, is for ſparing no coſt or pains in providing for it's ſtability. Yet, methinks, you go deeper for it, than you need. At leaſt I did not expect your defence of Travelling would require you to make theſe profound reſearches into human nature.

LORD SHAFTESBURY.

I TAKE your meaning. Theſe reſearches, you would ſay, are ſo little profound, that I might have ſpared myſelf the trouble of making them at all, at leaſt in converſation with a philoſopher. Be that as it will; provided the principles themſelves, I am contending for, be well founded. For the concluſion neceſſarily follows, "That therefore FOREIGN TRAVEL is, of all "others, the moſt important and eſſential part "of Education."

THE youth of the moſt accompliſhed people in *Europe* would have much to correct in themſelves, and ſomething, perhaps, to learn, in their voyages into the neighbouring nations;

however inferior to their own, in the general ſtate of knowledge and politeneſs. What then muſt be the caſe of our Engliſh youth, confined in this remote corner among themſelves, and indulged in their own ruſtic and licentious habits?

Our northern climate has never been famous for the civility of it's inhabitants; who have rather been ſtigmatized in all ages, and are ſtill conſidered by the reſt of *Europe*, as proud, churliſh, and unſocial. The very circumſtance of our being Iſlanders ſeems to expoſe us to the juſt reproach of inhoſpitality. And if, with this diſadvantage of our ſituation, we cheriſh, and not correct, thoſe manners which are ſo apt to ſpring from it, let us not take it amiſs that foreigners diſtinguiſh us by ſuch names, as we well deſerve, tho' our pride may ſuffer from the application of them.

It ſeems then to be an inevitable conſequence of what has been ſaid, that we of this country have a more than ordinary occaſion for the benefits of *foreign travel*. And the reaſon of the thing ſhews, they cannot be obtained too ſoon. Young minds are the fitteſt to take the ply of civility and good manners. The taſk is leſs eaſy, and the ſucceſs more uncertain, when we enter upon this buſineſs late in life; when intractable humours have gathered ſtrength, and the unſocial manner is become habitual to us. Whatever

ever may be objected to the incapacity of this age in other reſpects, youth is out of queſtion the time for acquiring right propenſities and virtuous habits.

MR. LOCKE.

YOUR Lordſhip has ſo many good words at command upon all occaſions, that it is difficult not to be ſilenced at leaſt, if not convinced, by your rhetoric. But my preſent concern is to have a clear conception of your argument, which in plain terms, as I apprehend it, ſtands thus; "That every nation has many vices and "follies to correct in itſelf; that this is perhaps "more eſpecially the caſe of our own; and "that early *Travel* is the only, at leaſt the moſt "proper, cure for them."

LORD SHAFTESBURY.

THAT, Sir, is my meaning; and tho' expreſſed in more words than may be neceſſary, it is ſurely not coloured by any rhetorical exaggerations. But you muſt allow me to proceed in my own way, and enforce the general argument, I have delivered, by applying it to the particular exigencies and neceſſities of our Engliſh youth.

YOU, who have been abroad in the world, and have ſo juſt a knowledge of other ſtates and countries, tell me, if there can be any thing

more ridiculous than the idiot PREJUDICES of our home-bred gentlemen; which ſhew themſelves, whenever their own dear Iſland comes, in any reſpect, to be the topic of converſation. What wondrous conceits of their own proweſs, wiſdom, nay of their manners and politeneſs! With what diſdain is a foreigner mentioned by them, and with what apparent ſigns of averſion is his very perſon treated! They ſcarcely give you leave to ſuppoſe that any virtuous quality can thrive out of their own air, or that good ſenſe can be expreſſed in any foreign language. Nay, their fooliſh prepoſſeſſion extends to their very ſoil and climate. Such warm patriots are they, ſuch furious lovers of their country, that they will have it to be the theatre of all convenience, delight, and beauty.

"To hear their diſcourſe among themſelves, "one would imagine that the fineſt lands near "the *Euphrates*, the Babylonian or Perſian *Pa-* "*radiſes*, the rich plains of *Egypt*, the Græcian "*Tempe*, the Roman *Campania*, *Lombardy*, *Pro-* "*vence*, the Spaniſh *Andaluſia*, or the moſt de- "licious tracts in the Eaſtern or Weſtern *In-* "*dies*, were contemptible countries in reſpect "of what they dote upon under the name of "*Old England*."

Now, if it were only for the ſake of truth and decency, if it were but to avoid the ridicule to which theſe palpable abſurdities and childiſh fancies

fancies expoſe them, one cannot but wiſh that our countrymen would open their eyes, and extend their proſpect beyond their own foggy air, and dirty acres.

But this is the leaſt inconvenience of their home-breeding. How many low HABITS and ſordid practices grow upon our youth of fortune, and even of quality, from the influence of their family, or at beſt provincial, education!

They retain ſo much of their Saxon or Norman character, that their nobleſt paſſion is that of the Chaſe; and their fondeſt purſuit, a horſe-race, or other ruſtic diverſion. Their ideas are all taken from the ſtable or kennel; and they have hardly words for any other ſort of converſation.

In conjunction with this habit, or in direct conſequence of it, they plunge themſelves into the brutalities of the Bottle and Table. Having little uſe of the faculty of thinking or diſcourſing on any reaſonable ſubject, they care not how ſoon they diſable themſelves for either. To this end, their Sirloins are of ſovereign effect: And if any ſpark of the *divine particle* be ſtill unſubdued, they quench it forthwith in the ſtrongeſt wines, or, which ſuits their taſte and deſign beſt, in their own country liquor.

THIS ſottiſh debauch leads to others. My young maſter will be denied no animal gratification. And thus low intrigues, and vulgar amours follow of courſe, in which the ſum of his refined pleaſures is, at length, completed.

THE reſt of his life runs on in this drowzy tenour; unleſs perhaps you except thoſe intervals, which can hardly be called *lucid*, when his half-cloſed underſtanding ſeems ſtunned, rather than awakened, by party-rage, election-buſtle, and the noiſe of faction.

ADMIRABLE patriots theſe! and uſefuller citizens by far, than if they had acquired ſome reliſh of temperance, decency and reaſon in foreign courts, and the more improved ſocieties of *Europe!*

BUT ſuppoſe our young gentleman to have eſcaped this ſordid taſte, and by better luck than ordinary to have finiſhed his home-education without much injury to his morals. Nay, ſuppoſe him to be inured, in good time, to better diſcipline, and to have had the advantage of what is called amongſt us, by a violent figure of ſpeech, *a liberal education.*

TO put the caſe at the beſt, ſuppoſe him to have been well whipped thro' one of our public ſchools, and to come full fraught, at length with Latin

Latin and Greek, from his college. You ſee him, now, on the verge of the world, and juſt ready to ſtep into it. But, good heavens, with what PRINCIPLES and MANNERS! His ſpirit broken by the ſervile awe of pedants, and his body unfaſhioned by the genteeler exerciſes! Timid at the ſame time, and rude; illiberal and ungraceful! An abſurd compound of abject ſentiments, and bigoted notions, on the one hand; and of clowniſh, coarſe, ungainly demeanour, on the other! In a word, both in mind and perſon, the fartheſt in the world from any thing that is handſome, gentleman-like, or of uſe and acceptation in good company!

BRING but one of theſe grown boys into a circle of well-bred people, ſuch as his rank and fortune entitle him, and in a manner oblige him, to live with. And ſee how forbidding his air, how embarraſſed all his looks and motions! His aukward attempts at civility would provoke laughter, if again, his ruſtic painful baſhfulneſ did not excite one's pity. What wonder if the young man, under theſe circumſtances, is glad to ſhrink away, as ſoon as poſſible, from ſo conſtraining a ſituation; and to ſeek the low ſociety of his inferiors, at leaſt of ſuch as himſelf among his equals, where he can be at eaſe, and give a looſe to his unformed and diſorderly behaviour.

BUT now, on the other hand, let a young gentleman, who has been trained abroad; who has been accuſtomed to the ſight and converſation of men; who has learnt his exerciſes, has ſome uſe of the languages, and has read his HORACE or HOMER in good company; Let ſuch an one, at his return, make his appearance in the beſt ſocieties; and ſee with what eaſe, and addreſs, he ſuſtains his part among them! how liberal his air and manner! how managed and decorous his delivery of himſelf! In ſhort, how welcome to every body, and how prepared to acquit himſelf in the ordinary commerce of the world, and in converſation!

I SHOULD think, if there were no other advantage of early travel, beſide this of *manners*, it were well worth ſetting againſt all the other inconveniences, whatever they be, of this ſort of education.

MR. LOCKE.

GOOD, my Lord—

LORD SHAFTESBURY.

I KNOW what you would ſay: That *manners*, in the proper acceptation of the word, at leaſt in the ſenſe of wiſe men, implies much more than

than the eaſe, aſſurance, civility (call it what you will) which a young Traveller is ſuppoſed to acquire in his intercourſe with the politer nations. Without doubt, it does. But give me this foundation of good breeding to work upon, and if I had the tutorage of a noble youth, I durſt be anſwerable for all the reſt, which even a philoſopher includes in his ſublime notion of *manners*: Whereas without it, his improvements of other ſorts would be almoſt thrown away; nay his virtues themſelves would be offenſive and unlovely.

But don't imagine I confine myſelf to *manners* in the obvious meaning of that Term. I farther underſtand by it an ability for ingenious, uſeful, and manly converſation. For a traveller, that makes the proper uſe of his opportunities, will be all of a piece, and return as poliſhed in his mind and underſtanding, as in his perſon.

And here, again, how deficient is the turn and courſe of our ordinary education! Whither would you ſend our young pupil to accompliſh himſelf in the neceſſary art of ſpeaking handſomely and thinking juſtly? What companions have you provided for him, or what inſtructors in this man-ſcience will you direct him to? Shall he court the acquaintance of ſome lettered pedagogue in the ſchools, or ſolicit the precious

communication of ſome famed profeſſor in the occult ſciences? Wonderful models of correct wit, ſublime ſenſe, and elegant expreſſion!

I HAVE read of an antient Rhetorican, that took upon him to teach others the *art of ſpeaking*; but in ſuch a way, ſays my author, that if a man had a mind to learn the art of *not ſpeaking*, he could not have been directed to an abler maſter.

I FORBEAR the application of my little tale, out of pure reſpect to the modern diſciples and ornaments of this antient ſchool; and without puſhing matters ſo far, it will be owned that whatever advantage of this ſort may be left at home, the loſs will be amply made up to an inquiſitive traveller, on the continent. *France*, and even *Italy* abounds in men of diſtinguiſhed literature and politeneſs. Nay, a German Profeſſor may ſupply the place of an Univerſity Doctor. Think, what illuſtrious perſons may be ſometimes met with even in a Dutch town; and how many inſtructive hours you and I have paſſed in converſation with ſuch knowing, candid and accompliſhed ſcholars, as LE CLERC, and LIMBORCH. Philoſophy, and even Divinity could take a liberal air, under their management; and eloquence itſelf might be learned, on almoſt every ſubject, in their company.

I CON-

I CONSIDER then the acquaintance and familiarity of men of eminent parts and genius, as *another* conſiderable benefit reſulting from this way of foreign education.

STILL there are higher things in view (for now I have ventured thus far in the dogmatic tone, I find myſelf, like our authorized teachers, a little impatient of control and in a humour to run myſelf out without let or interruption) ſtill, I ſay, there are higher advantages in view from travelled culture and education.

YOU may think as ſlightly, as you pleaſe, of the exterior poliſh of *manners*, or may even treat as ſuperficial, the *information* that can be acquired in good company. But what ſay you to that ſupreme accompliſhment, a KNOWLEDGE OF THE WORLD? A ſcience ſo uſeful, as to ſuperſede or diſgrace all the reſt; and ſo profound, as to merit all the honours, and to fill up all the meaſures of the beſt philoſophy? For, by *a knowledge of the world*, I mean that which reſults from the obſervation of men and things; from an acquaintance with the cuſtoms, and uſages of other nations; from ſome inſight into their policies, government, religion; in a word, from the ſtudy and contemplation of men; as they preſent themſelves on the great ſtage of the world, in various forms, and under different appearances. This is that maſter-ſci-

ence,

ence, which a gentleman ſhould comprehend, and which our ſchools and colleges never heard of.

I KNOW this ſcience is too difficult to be perfectly acquired but by long habit and mature reflexion. I know it is not to be expected from a ſlight ſurvey of mankind; from a haſty paſſage thro' the different countries, or a ſhort reſidence in the great towns, of *Europe*. All this I am not to be told; but it muſt be allowed me at the ſame time, that ſo important a ſtudy cannot be entered upon too ſoon, and that the rudiments at leaſt of this ſcience cannot be laid in too early.

THE proper buſineſs of men, eſpecially thoſe of rank and quality, lies among men. The firſt and laſt object of a Gentleman ſhould be an intimate ſtudy and knowledge of his Species. Say, that ſome chapters of this great book, the world, are above his comprehenſion, and too obſcure for his reading. Yet others are eaſier and more manageable. Initiate a young man betimes in theſe purſuits, and his progreſs, as in other things, muſt be the more ſucceſsful.

ABOVE all, let him be taught to give an early attention to the manners of men, to obſerve their diſpoſitions, to inſpect and analyze their characters. What a field is here for an intelligent

gent young man, aſſiſted by the ſuperior lights and experience of an able governor! And what a harveſt of true knowledge and learning muſt he gather and bring home with him, from the numberleſs varied ſcenes he has paſſed thro' in his voyages! With what luſtre muſt ſuch a perſon appear in the court or ſenate of his own country! How ſecure againſt the attempts of artifice and deſign! the plots of inſidious enemies, or the pretences of falſe friends! how apt for the buſineſs of life, and for bearing his part in public debates and conſultations!

MR. LOCKE.

YOUR Lordſhip declaims ſo handſomely on this theme, that I am ſomething loth to ſpoil your panegyric by aſking a plain queſtion, "How "this knowledge of the public affairs of his "own country is to be come at by our foreign "traveller?"

LORD SHAFTESBURY.

As if the objects of that knowledge were not every where much the ſame! Bigotry or Fanaticiſm in religion, ſelfiſh or factious intrigues in government, neglected or ill-improved agriculture or commerce, inſolence and want of diſcipline in fleets and armies, a bad-conſtituted police, venal magiſtracies, and a corrupt adminiſtration; Are not theſe the principal miſchiefs to be guarded againſt by our young citizen, or perhaps

perhaps ſenator? And where is the country, which does not afford opportunities of laying in uſeful leſſons on all theſe ſubjects?

To ſay the leaſt, a little home-practice will go a great way when entered upon with ſo true a preparation of general knowledge. On the other hand, it hardly needs to be obſerved, the diſadvantage, with which our young Iſlander muſt come into this ſcene; a novice to the affairs of the world; a ſtranger to men and characters; and who has never perhaps ſtretched his obſervation beyond the narrow circle of his companions, or even his own family.

My panegyric, as you call this plain repreſentation of facts and things, would never have an end, if I were to take to myſelf all the advantages, which this topic of an early knowledge of the world in a young traveller, affords me. But I leave the reſt to be ſupplied out of theſe hints; and paſs on to other conſiderations, which ſeem of moment to the credit and reputation of our country, and to the accompliſhment, at leaſt, of our ingenuous youth; however they may rank in the eſtimation of ſome, who in modern times have aſſumed to themſelves the name and office of philoſophers.

You, who have ſo much a nobler way of thinking, than theſe nominal ſages, will allow me, I hope, to lay ſome ſtreſs on the LIBERAL ARTS;

ARTS; which adorn and embelliſh human life; and, where they prevail to ſome degree of perfection, are among the ſureſt marks of the civility and politeneſs of any people.

It is notorious enough how backward we have been, and ſtill are, in all theſe elegant and muſe-like applications. There is little or nothing in the way of *picture*, *ſculpture*, and the arts of *deſign* among us, that can ſtand the teſt of a knowing and judicious eye. It is but of late we have begun to form to ourſelves any thing like an *ear* in harmony and the proportions of juſt muſick. And whatever magiſterial airs our faſhionable workmen in the dramatic and poetical kinds may give themſelves in their prologues and prefaces, it is no ſecret to ſuch as have looked into the antient maſters, or have made an acquaintance with the ſtyle and manner of the politer moderns, that we are far from poſſeſſing a right taſte in theſe things, and that the Muſes have hitherto ſhewn themſelves but little indulgent to us.

THE courtſhip, we have paid to them, has been preſſing and ardent, if you will; but this circumſtance, tho' it may do much, nay is thought to do every thing in other amours, ſeems not to have ſucceeded with theſe coy Ladies. Paſſion and aſſiduity are not the only things: ſomewhat of an addreſs and management is looked for in our advances. Wherever the defect lies, and whatever be the cure for it, certain

tain it is, there is much of the gothick manner in the performances of our beſt artiſts: there is neither chaſtneſs of deſign, nor elegance of hand, in our manual operations: nothing like correctneſs of thought, ſimplicity of ſtyle, or the grace of numbers, in our literate productions.

'Tis true, the ſtrength and vigour of our genius has been exerted in other things. We have been ſollicitous to procure a juſt taſte in policy and government, and have at length ſucceeded in this firſt and higheſt emulation. It may now be proper to apply the liberty, we have ſo happily gained, to other improvements. There is ſomething, I have ever obſerved, congenial to the liberal arts in the reigning ſpirit of a free people. It muſt then be our own fault, if our progreſs in every elegant purſuit do not keep pace with our excellent conſtitution.

But the likelieſt way to quicken the growth of theſe ſtudies, is to turn our attention from the bad models of our own country, and enter into a free commerce and generous ſtruggle, as it were, with our more advanced neighbours. And it is here again, as in the manners and arts of life, the ſeeds of good taſte cannot be committed to the mind too ſoon. It were then to be wiſhed, that our young men had right impreſſions of *art* in their tender years; and that, forming their reliſh among the ableſt proficients in *Europe*, they might

might afterwards communicate their improvements to their own country.

THUS, it might be hoped, in ſome convenient time we ſhould have ſomething of our own to oppoſe to the wit, learning, and elegance of *France*; and that, in the mechanic execution of the fine arts, we ſhould come at length to vye with the Italian maſters.

NOR think, that ſuch an emulation as this would be without it's uſe, even in a moral and political view. Beauty and Virtue are nearer of kin, than every one is perhaps aware of: And the mind that is taken with the charm of what is *true and becoming* in the repreſentation of ſenſible things, cannot be inattentive to thoſe qualities in the higher ſpecies and moral forms. It is thither indeed the virtuſo paſſion naturally tends; and there, it finally reſts.

Quid VERUM *atque* DECENS *curo et rogo, et omnis in hoc ſum.*

BUT I ſee what you think of this language. Let me add then, that Policy, as well as philoſophy, is on the ſide of theſe ſtudies. Who can doubt their virtue in ſoftening and refining the manners of a people? Or, to take policy in it's vulgar ſenſe, where would be the hurt, if *Britain* were the ſeat of Arts and Letters, as well as of trade and liberty? Then might *we* be

be travelled to, in our turn, as our neighbours are at preſent: and our country, amidſt it's other acquiſitions, be alſo enriched (I uſe the word in it's proper, not metaphorical ſenſe) with a new ſpecies of commerce.

NOT to inſiſt, that the aſcendant which one nation takes over another in all public concerns, is very much owing to this pre-eminence of taſte and politeneſs, to it's acknowledged ſuperiority, I may ſay, in the literate and virtuoſo character: Of which *France* is an inſtance in our days; as *Italy* is well known to have been in the days of our forefathers.

AND, if there be uſe and value in ſuch things, how ſhall our ingenuous youth be tinctured with a right ſenſe of them, but by early and well-conducted travel? For what diſcipline, what examples, what encouragements have we at home? What academies for the genteel exerciſes? what conferences for the improvement of art or language? what ſocieties for the cultivation of the liberal character.

THE contemplation of theſe defects carries me ſtill farther; to the ſource and fountain of them all, which I make no ſcruple to lay open to you.

TIME was, Sir, when Philoſophy herſelf could appear with grace even in courts, when the great and

and noble, nay and princes themſelves were not aſhamed to be of her train, but frequented her ſtudious ſchools and walks, and were even ambitious of her company in their hours of leiſure and recreation.

SEE now to what unpractiſed cells and ignoble ſocieties ſhe is degraded! her graceful form faded and ſhrunk; her ingenuous ſprightly air deadened into I know not what gloom and auſterity of the cloyſter.

YOU, who have done more than any other, to retrieve her credit and bring her back to the world, can beſt tell her preſent degenerate condition. You know where ſhe lies, unapproached by her former ſuitors; her liberal manner ſoured into diſdain and hate; her perſuaſive voice, which ſpoke the language of the Gods, broken into untuned numbers and diſcordant harſhneſs: and her very ſenſe corrupted into empty ſophiſms and unintelligible jargon. The Graces, thoſe companions of her better days, are all fled: And in their room, a riotous band of fauns and ſatyrs dance around her. Yet ſtill ſhe aſſumes a ſort of mock-ſovereignity; and, under the new name of *Genius of the Schools*, preſides, in ſullen majeſty, over her numerous, ſervile, awe-ſtruck votaries.

IN ſome ſuch way as this, were I at liberty to purſue the figured ſpeech, and to adopt the higher tone of the antient maſters, would I preſume to

to repreſent the preſent ſtate of Erudition, as we ſee it managed in certain ſublime ſeats and authorized nurſeries amongſt us.

AND would you invite our liberal and noble youth to reſort thither? Could you expect that their free ſpirits would ſtoop to be lectured by bearded boys, or that their minds could ever be formed and tutored by ſuch pedants in a way that fits them for the real practice of the world and of mankind?

HAVE we not long enough ſubmitted to the inconveniences of this monkiſh education? Look on the generality of thoſe perſons who have had their breeding in thoſe ſeminaries. What principles in morals, in government, in religion have ſprouted thence! What diſpoſitions have we known corrupted by their diſcipline! what underſtandings perverted by their ſervile and falſe ſyſtems! Has truth, or liberty, or reaſon fair play from that quarter? Nay, has not truth and liberty and reaſon, tho' ſpeaking by ONE of their own ſons, been calumniated and rejected? In a word, have they not always ſet themſelves to obſtruct the progreſs of true knowledge, and the cauſe of freedom.

IF ſuch then be the ſtate of our own ſeats of literature and education, what more needs be alledged in the behalf of FOREIGN TRAVEL; which is the only means left to remedy theſe miſchiefs, or at leaſt to palliate and correct them?

ON

ON THE

USES

OF

FOREIGN TRAVEL:

DIALOGUE II.

BETWEEN

LORD SHAFTESBURY

AND

MR. LOCKE;

ADDRESSED TO

ROBERT MOLESWORTH, ESQ.

In the Year MDCC.

DIALOGUE II.

LORD SHAFTESBURY—MR. LOCKE;

TO

ROBERT MOLESWORTH, ESQ.

HERE I concluded my defence: When Mr. LOCKE, perceiving, by the attention we all paid to him, that we were now prepared to receive his anſwer, raiſed himſelf in his chair, and with a firmer tone and look, than I expected, addreſſed himſelf to me in the following manner.

MR. LOCKE.

WERE the ſubject before us a matter of indifference or curioſity, ſuch as idle men are uſed to diſcourſe of, I could allow your Lordſhip to purſue it in this way of raillery and declamation. But, if ever there was a queſtion, that deſerved the examination of a philoſopher, properly ſo called, it is, ſurely, this of EDUCATION; And, among the various parts of it, none is more ſtrictly

ly to be inquired into, as none is, perhaps, ſo big with important conſequences, as that which comes recommended to us under the ſpecious name of FOREIGN TTAVEL.

I COULD not, therefore, but wonder to hear your Lordſhip enlarge ſo much, and ſo long, on I know not what varniſh of manners and good breeding; of the knowledge of men and the world; of arts, languages, and other trappings and ſhewy appendages of education: Juſt as if an architect ſhould entertain you with a diſcourſe on Feſtoons, and Foliage, or the finiſhing of his Frieze and Capitals, when you expected him to inſtruct you in what way to erect a ſolid edifice on firm walls and durable foundations.

WHAT a reaſonable man wants to know, is, The proper method of building up *men:* whereas your Lordſhip ſeems ſollicitous for little more than tricking out a ſet of fine *Gentlemen*. It ſeemed, indeed, as if your Lordſhip had calculated your defence of travelling for a knot of Virtuoſi, or a ſtill more faſhionable circle (where, doubtleſs, it would paſs with much eaſe and without contradiction); and had, ſome how, forgotten that your hearers are all plain men; one of them, an old one; and he too, as your Lordſhip loves to qualify him, a Philoſopher.

To ſpeak my mind frankly, my Lord, your defence of foreign travel, as lively and plauſible

as

as it ſeemed, has no ſolid baſis to reſt upon. You tell us of many defects in the breeding of our Engliſh youth, and you would willingly redreſs them: But in what way this is beſt done, can never be known from vague and general declamation.

To make this inquiry to purpoſe, ſome certain principles muſt be laid down; ſome ſcheme of life and manners muſt be formed; ſome idea or model of the character, you would imprint on young minds, muſt be deſcribed; to which we may conſtantly refer, as we go along; and by which, as a Rule, we may eſtimate the fitneſs and propriety of that ſort of breeding, you would recommend to us.

SINCE your Lordſhip then will needs have me dictate to you on the ſubject of Education, I muſt have leave to do it in another way, and after a more ſolemn manner, than you perhaps expect in this freedom of converſation.

I BEGIN with this certain Principle, That the buſineſs of Education is to form the UNDERSTANDING, and regulate the HEART. If man be a compound of Reaſon, and Paſſion, the only proper diſcipline of his nature is that which accompliſhes theſe two purpoſes.

So far we are, doubtleſs, agreed. But the

ſubject requires a more particular appl[illegible]n of this principle.

You have laboured with much plauſibility to perſuade us, That the only reaſonable education is that which prepares and fits a man for the commerce of the world: And I readily admit the notion, provided we firſt agree about the meaning of this big word, the World. Your Lordſhip, it may be, in your ſublime view of things, is projecting to make of your Pupil, what is called, in the wideſt ſenſe of the terms, a *Citizen of the world*. A great and awful character, my Lord! But let us advance by juſt degrees.

First, if you pleaſe, let us provide that he be a worthy citizen of *England*; and, by your favour, let me ennoble this ſmall Iſland of our's, with the pompous appellation of the world. It is that world, at leaſt, in which our adventurer is to play his part; and for the commerce of which it concerns him moſt immediately to be prepared.

Now, as your Lordſhip's chief care is directed, very reaſonably, towards it's chief ſubjects; I mean the men of rank and fortune; whoſe ample property and noble birth give their country the greateſt concern in their education, Let me aſk in what manner they are likely to qualify themſelves

themſ es beſt for the important parts, they are to act it?

LORD SHAFTESBURY.

CERTAINLY, by acquiring that knowledge and thoſe accompliſhments, that are moſt proper for the diſcharge of them.

MR. LOCKE.

UNDOUBTEDLY, my Lord: There cannot be two anſwers to ſo plain a queſtion. As that education is, in general, the beſt, which forms the *man*, in the beſt manner; ſo, in this confined view, that education muſt be thought the beſt, which forms the *Engliſhman*, in the beſt manner.

TO proceed then on this reaſonable conceſſion.

AN Engliſh citizen, or if you will, Senator (for this is the ſtation to which our greater citizens do, and our beſt ſhould aſpire) can never acquit himſelf of the duties he owes his country, under this character, but by furniſhing himſelf with all thoſe qualities of the *head* and *heart*, which his ſuperior rank and pretenſions demand.

THIS *laſt* chapter is an important one, and would be very long, if juſtice were done to it.

But a ſummary of the main articles, of which it conſiſts, may be given in few words.

I REQUIRE then in our young aſpirant to the name and honours of an Engliſh Senator, That his mind be early and thoroughly ſeaſoned with the principles of virtue and religion: That he be trained, by a ſtrict diſcipline, to the command of his temper and paſſions; in one word, that he be inured to habits of ſelf-government: That his ambition he awakened, or rather directed, to it's right object, the *public good*; and, to that end, that his ſoul be fired with the love of excellence and true honour: Above all, That he have a reverence for the legal conſtitution of his country, and a fervent affection for the great community, to which he belongs.

YOUR Lordſhip has a due reſpect for theſe virtuous qualities of the HEART, which will give this conſideration it's full weight with you. But were they of no more account, than many inſtitutors of youth ſeem diſpoſed to reckon them, ſtill there are other qualities, thoſe of the HEAD, in every man's account eſſentially requiſite to the diſcharge of thoſe offices, which our greater citizens are deſtined to ſuſtain.

I REQUIRE therefore, in the next place, that our young Senator have a ready and familiar uſe, at leaſt, of the Latin tongue: (your Lordſhip, I know, will add, and of the Greek: but in this

I am

I am not ſo peremptory ;) That he be competently inſtructed in the elements of ſcience, as well as what are called polite Letters: That, eſpecially, He be well grounded in the principles of morals, public and private: That he have made a thorough acquaintance with the hiſtory of his own country, and with it's Conſtitution, Civil and Eccleſiaſtical: That he have a general inſight into the hiſtory of the world, antient and modern: Above all, that he have a well exerciſed underſtanding, I mean that he be taught to reaſon clearly and conſequentially upon any ſubject: And, farther, to put all theſe abilities to uſe, that he have a ready command of his own language, and the power of expreſſing himſelf, whether in writing or ſpeaking, with eaſe and perſpicuity, at leaſt, if not with elegance.

OTHER ornamental qualities I omit for the preſent, which will almoſt come of themſelves, if his education be rightly conducted; or may be acquired with little pains, and in the way of diverſion only. But theſe ſolid accompliſhments I hold it neceſſary for our youth of quality to poſſeſs, by the time in which they uſually paſs out of the hands of their Tutors and Governors, I mean the age of twenty one.

AM I unreaſonable in theſe demands? or can any thing leſs be diſpenſed with in a Gentleman who, by eſtabliſhed cuſtom, is to enter into the

world, at thoſe years, and to bear a part in the public buſineſs and legiſlature of his country?

LORD SHAFTESBURY.

WITHOUT doubt, theſe accompliſhments are no more than may be reaſonably required in our young Gentleman, or Senator. But how they are to be come at in our vulgar way of *Education*, I do not eaſily apprehend.

MR. LOCKE.

OF that, in due time. At preſent you accept this as a reaſonable idea or ſketch of an Engliſh Gentleman's character; ſuch as the courſe of his education ought to imprint upon him: And I ſhall now ſhew you very clearly that it is not poſſible to be attained in the way of *foreign Travel*.

CONSIDER, *firſt* of all, the unavoidable WASTE OF TIME; of that time which is ſo precious in every view; not only as being the moſt proper for making the acquiſitions, I ſpeak of; but as being the only period of his life, which he will be at liberty to employ in that manner.

EARLY youth is flexible and docile: apt to take the impreſſions of virtue, and ready to admit the principles of knowledge. The faculties of the mind are then vigorous and alert: the conception quick, and the memory retentive. The humble drudgery of acquiring the elements of literature

literature and ſcience is to young minds an eaſy and a flattering employment. A ſubmiſſive reverence for their teachers diſpoſes them to proceed without reluctance in any path that is preſcribed to them; and a ſpringing emulation, joined to a conſcious ſenſe of gradual improvement, gives force and conſtancy to their purſuits. The objects of their application ſeem important, not only from the authority of thoſe who have the direction of their ſtudies, but chiefly perhaps from a confuſed ſenſe of their value, much above what they would entertain, were they able to form a true and diſtinct judgment of them.

THIS, then, is the ſeaſon for laying the foundations of knowledge and ability of every kind; and if you let it ſlip, without applying it carefully to thoſe purpoſes, you will in vain lament the omiſſion in riper years, when the cares or amuſements of life afford little leiſure for ſuch purſuits, and leſs inclination.

THERE may have been ſome few examples of thoſe, whoſe ſuperior induſtry in advanced age has atoned for the defects of their education. But in general the *Man* depends entirely on the *Boy*; and he is all his life long, what the impreſſions, he received in his early years, have made him. If therefore any conſiderable part of this precious ſeaſon be *waſted* in foreign travel, I mean if it be actually *not employed* in the purſuits

ſuits proper to it, this circumſtance muſt needs be conſidered as an objection of great weight to that ſort of Education.

YOUR Lordſhip may conſider, *next*, the DISSIPATION OF MIND attending on this itinerant education; while the ſcene is conſtantly changing; and new objects perpetually ſpringing up before him, to ſollicit the admiration of our young Traveller.

ONE of the greateſt ſecrets in education is to fix the attention of youth: a painful operation! which requires long uſe and a ſteady unremitting diſcipline; the very reverſe of that roving, deſultory habit, which is inſeparable from the ſort of life you would recommend. The young mind is naturally impatient of conſtraint: It hates to be confined for any time in the ſame track; and is flying out, at every turn, from the proper ſubject of it's meditation. Inſtead of counter-acting this native infirmity, you indulge and flatter it; till, by degrees, the mind loſes it's tone and vigour, and is utterly incapable of paying a due attention to any thing.

I INSIST the more on this conſideration, becauſe in acquiring the elements of learning it is of great importance that the learner proceed uniformly in the courſe, on which he has entered. It may now and then be the privilege of a Genius to ſeize the principles of knowledge at once, and

and to grow wiſe, as we may ſay, by Intuition. But the common ſort of minds are of another make. It is by ſlow ſteps only that they arrive at knowledge; and if you ſtop or divert their progreſs, their labour is all thrown away, or yields at beſt a ſhallow, ſuperficial, and ill-digeſted learning.

But were no account to be had of *the loſs of time*, or of *this diſſipated turn of mind*, which is ſtill more pernicious, ſtill I ſhould object to this travelled Education on account of the very Objects to which our Traveller's *Application* is directed.

Instead of thoſe neceſſary and fundamental parts of knowledge, which I require him to have laid in, his attention, ſo much of it as can be ſpared for any thing that looks like information, is waſted on things either frivolous or unimportant.

His *firſt* buſineſs is to make himſelf perfect in the forms of Breeding, which he finds in uſe among thoſe he lives with, or perhaps in their forms of Dreſs, only.

His *next* concern, is to acquire a readineſs in the languages of *Europe*; or, to ſhorten his labour as much as poſſible, at leaſt in the French language. The pretence is, That he may fit himſelf for converſation with his foreign ac-

quaintance: which takes up much time to little purpoſe, as the uſe ceaſes, in a good degree, with his return home; and, That he may qualify himſelf for peruſing their beſt books: which takes him off from the ſtudy of thoſe, which are ſtill better, in the learned languages, and perhaps in his own.

If any thing *farther* employ his attention, it is perhaps a little virtuoſoſhip. He inquires after fine pictures, fine ſtatues, fine buildings. He viſits the ſhops of artificers; gets admiſſion to libraries, cabinets of medals, and repoſitories of curioſities; and, for ſome relaxation from theſe arduous toils, is frequent at Churches, Theatres, and Courts of Judicature, and ſtares at proceſſions, ceremonies, and other ſolemn ſhows.

And, now, when theſe three points have been duly attended to, I leave your Lordſhip to gueſs what leiſure he is likely to have for accompliſhing himſelf in thoſe other ſtudies, which you allow me to ſuppoſe are of much greater importance.

In one word, my Lord, if he acquires any knowledge, it is only, or chiefly, of ſuch things as he may very well do without, or, at beſt, are of an inferior and ſubordinate conſideration: While the branches of learning, he muſt neglect for theſe, are of the moſt conſtant uſe and neceſſity to him in the commerce of his whole life.

TILL then your Lordſhip can find a way to reconcile theſe different purſuits, I muſt be of opinion that the boaſted way of Travel is the worſt that can be contrived for the proper inſtruction of our young countrymen.

LORD SHAFTESBURY.

WITHOUT doubt, if theſe leſs important points engroſs all their attention. But can there be a difficulty in carrying on the two deſigns together? eſpecially, if a good and attentive Tutor be at hand to direct his Pupil's purſuit and quicken his application?

MR. LOCKE.

YOUR Lordſhip, like the friends and parents of a young Traveller, is for exacting wonders at the hands of this important Perſonage, a Tutor. But the truth is, ſo many, and ſo different things cannot be well learned, even with the advantage of the beſt parts, under the very beſt direction.

BESIDES, your Lordſhip forgets that what we now inquire into, is, Whether the generality of our Engliſh youth of quality ſhould be educated in this form; not, whether two or three young men, of the moſt uncommon genius and application, may not poſſibly ſucceed in it. I demand an education, which may ordinarily produce uſeful and able men: your Lordſhip is providing only for, what comes of itſelf, a Prodigy.

AND

And now, my Lord, with this preparation, I think myſelf enabled to reply diſtinctly to the ſeveral arguments you alledged for the expediency of foreign travel. It is very clear, that the moſt ſolid advantages are loſt by it. But perhaps we ſhall find a recompence for this loſs in the ſhowy and ornamental accompliſhments, which Travel promiſes; and which your Lordſhip ſuppoſes the world will readily, and with reaſon, accept inſtead of them.

These accompliſhments are ſummed up in the *benefits* of an enlarged ſociety and converſation; which, again, branch out into many heads; and, under different names, furniſhed, I think, the ſubſtance, as well as governed the method, of your vindication.

This was the polite and popular theme, which you choſe to dreſs out in all the colours of your eloquence. To make way for theſe, and to lay them on with more effect, your Lordſhip was pleaſed to tell us a very melancholy ſtory. *England*, it ſeems, is over-run with barbariſm and ignorance; it's inhabitants are rude and uncivilized; and nothing can be learnt among them, which is fit to appear in good company.

If this had been ſaid of our forefathers in Cæsar's time, or even in good King Edgar's, when the land, they ſay, was over-run with wolves (by which, I ſuppoſe, the monkiſh mythology

thology means *men*, as ſavage) I could have found but little, it may be, to oppoſe to the accuſation. But at this time of day, when Arts and Letters have at leaſt made ſome progreſs among us; when Commerce has extended our acquaintance with the rudeſt parts of the globe, and Policy ſtrengthened our connexions with the moſt civilized; when our country is filled with large flouriſhing towns, and even prides itſelf in a vaſt, opulent, and ſplendid metropolis; I could not but think the charge was a little aggravated, or that your Lordſhip had forgotten to ſpeak of *England*, as it now ſubſiſts, in the cloſe of the ſeventeenth century. It ſeemed to me as if the Engliſh might now, at leaſt, deſerve to be conſidered as *Men*; and that in our courts and camps, if not in our colleges, we might ſtand a chance of finding what your Lordſhip would not diſdain to qualify with the name of *Gentlemen*.

But the other repreſentation was more favourable to your Lordſhip's cauſe: And out of that repreſentation aroſe the ſeveral Barbarities, with which you thought fit to mortify and alarm us.

The firſt fire of your zeal is ſpent on that ſwarm of Prejudices, with which our Engliſh, or at leaſt Provincial, youth are commonly overrun.

Prejudices, my Lord, is an equivocal term; and

and may as well mean right opinions taken upon truſt, and deeply rooted in the mind, as falſe and abſurd opinions, ſo derived and grown into it.

THE *former* of theſe will do no hurt; on the contrary, perhaps, the very beſt part of Education is employed in the culture of them.

BUT admit, they are of the *latter* ſort; ſtill they may be only the exceſſes of right principles and notions. And in that caſe, I ſhould doubt whether the evil be of conſequence enough to deſerve your indignation. Perhaps, no man has enough of certain virtues, that does not carry them ſomething too far. The juſt degree, the preciſe mean, is a nice point to hit. The condition of our common nature is ſuch, that we either overſhoot the mark, or fall ſhort of it; and your Lordſhip eaſily apprehends which is the more convenient as well as more generous part, in this moral archery.

BESIDES, reflexion and experience will come in, ſoon enough to moderate theſe exceſſes. So that, for my part, though our young Patriot ſhould happen to entertain the extravagant conceit, you diverted yourſelf with, of the ſoil and climate of *Old England*, I ſhould take that for no great objection to his home-breeding, and ſhould poſſibly not be over-forward to diſabuſe him of ſuch honeſt errors.

SURELY,

SURELY, my Lord, there are certain *aſſociations* of Ideas which, however oddly formed, your Lordſhip would be ſomething loth to undo.

To take your own inſtance: What if the ideas of Liberty chanced to be cloſely connected with thoſe of *Old England*; ſo as, by the magic of this union, to convert her rude heaths and barren mountains into pleaſurable landſkips; Would you be forward, if you had it in your power, to diſſolve this charm, and, by ſetting thoſe objects in their true and proper light, diſenchant the mind, at the ſame time, from the idea, or warm love at leaſt, of Engliſh liberty?

LORD SHAFTESBURY.

YOU know well, I perceive, how to chuſe your inſtances. The force of this, you ſuppoſe, will hardly be loſt on him, who profeſſes himſelf an adorer of that Liberty. But, under favour, I ſee no ſuch inconvenience, as you ſuggeſt, in putting aſunder two things which truth and nature had no hand in bringing together. LIBERTY has charms enough to attach the mind, whereever the place of her abode be; and I have never heard that the lovelineſs of her form is impaired, or even diſgraced, by the homelineſs of her habitation.

MR. LOCKE.

IT may be ſo; and the reaſon, no doubt, as in mere mortal loves, is, That her habitation is rarely

rarely thought homely. But convince us that our country is hardly worth contending for, and, as lovely as the Goddeſs Liberty may appear to enamour'd eyes, the generality of us ſhall be the ſooner tempted to give place to it's invaders.

But, after all, an illuſtration muſt not be queſtioned at this rate. It is enough, that your Lordſhip ſees I am not for diſcarding Principles, under the opprobrious name of Prejudices. The tender minds of youth are to be treated with indulgence. If they put forth too faſt, and too luxuriantly, let the ordinary methods of culture be applied to them. A little dreſſing and pruning, at fit ſeaſons, may do more good, than *Tranſplanting*: a fatal experiment, in many caſes; which, in checking the immoderate vigour of it's growth, kills the tree, or, at beſt, brings on a languiſhing and dwarfiſh imbecillity.

If, indeed, by Prejudices you mean *vicious principles*, properly ſo called; that is, vicious in themſelves, as well as in the degree: theſe, it is certain, muſt be rooted up, and the ſooner, the better: but then there is no need of croſſing the ſeas for the benefit of ſuch an operation.

For the proper cure of ſuch prejudices, as I take it, is to be made by the application of thoſe truths that are common to all climes; not by the partial manners or opinions which ariſe out of them in this or that more poliſhed ſociety.

But

But your Lordſhip, I obſerved, as tho' you had taken up this charge of Prejudices purely to introduce the ſatire on *Old England*, was content to drop it, as ſoon as it had ſerved your turn. You exchanged it, however, for *another* of more importance, THE LOW, SORDID, AND IMMORAL HABITS; which ſtrike into the lives and manners of our youth, and are, as you conceive, epidemical and incurable in this Iſland.

IT may be true, that too much of the complaint is well founded. The taſte of our provincial gentry may be ſomething coarſe; and their houſes, none of the beſt ſchools of civility and politeneſs: So that low and even immoral habits may be, and, I doubt, too often are the fruit of an ordinary domeſtic education. But then what remedy does your Lordſhip preſcribe for the removal of them? Why, you ſend them abroad with all their imperfections upon their heads; to get rid of their bad habits, as they can and to pick up better, as they will: Or, do you perhaps imagine that the ill qualities, they take out with them, will drop off, of themſelves? and that the good ones, they ſtan d in need of, like new leaves in the ſpring, will immediately put forth and take their places?

LORD SHAFTESBURY.

I DO but imagine, that bad habits are only to be expelled by better; and that therefore the readieſt way for our countrymen to get quit of their ill manners, is, to force them into good company.

company. And, with your leave, I ſee nothing very abſurd or unreaſonable in this imagination.

MR. LOCKE.

CERTAINLY not, in preſcribing good habits, as a cure for bad ones. But your Lordſhip had done well to ſhew what there is in a foreign air that is ſo propitious to good habits, as that none but ſuch can thrive in it; or, if there be a mixture of good and bad, as with us, how your traveller ſhall be ſecured againſt an ill choice. Otherwiſe, our young ſpark may pick up new habits indeed; but they may only be different from what he took from home, not better or more reaſonable.

I DOUBT, my Lord, that, when ſuch rude and untutored boys find themſelves removed from that reſtraint which the eye of a Parent, tho' but little inured to civility himſelf, impoſed upon them, they will rather give way to a freer indulgence of their own froward humours, than be in any diſpoſition to check and reform them. What inclination will ſuch perſons have to benefit by good company? or how indeed will they gain admittance into it?

I APPEAL to your own obſervation, whether, when this ſort of ill-educated people get abroad, and ſettle for a time in ſome frequented city, their uſual way be not to keep at diſtance from the better company of the place, and to flock together

gether into little knots and clubs of their own countrymen, or of ſuch others as are moſt reſembling in taſte and manners to themſelves: where all their low humours are freely indulged, and even inflamed by the mutual ſociety and countenance of one another. This, your Lordſhip knows, is moſt frequently the caſe; while the obſequious Tutor is at length more likely to be ſwayed by the importunity, and perverted by the ill example, of his Diſciples, than they are to be reſtrained by his advice and authority.

BUT, tho' foreign Travel ſhould be indeed a remedy for the miſchiefs, complained of, I ſtill queſtion whether it would be a *proper* one. Suppoſe our young gentleman to be of ſo pliant a make, as to lay aſide his ruſtic and illiberal habits in complaiſance to the better company, he is obliged to live with: Does it immediately follow, that he will adopt none but what are fit for him to aſſume? and, with ſo raw and undiſcerning a judgment as he carried out with him, that he will have the ſkill to ſelect only and aſſume ſuch manners as are moſt becoming and ornamental?

LORD SHAFTESBURY.

As if one needs be in any pain, on that head! when the habits, I ſpoke of, are not only different from thoſe he muſt aſſume abroad, but the very reverſe of them.

MR. LOCKE.

ALAS, your Lordſhip is not to be told, that the

the reverſe of wrong is not always right. Even in the inſtance your Lordſhip puts, a young man may be poliſhed indeed out of his ruſticity; yet, if he have no better rule to go by, than the faſhion of the place, where he lives, he may eaſily wear himſelf into the contrary defect, an effeminate and unmanly foppery. And, for the probability of ſuch miſcarriage, your Lordſhip is again referred to your own experience and obſervation.

As to what I take to be the proper remedy for theſe barbarities, that is another queſtion, which I may afterwards find occaſion to explain to you more at large. For the preſent, I muſt take leave to conclude, that, under the circumſtances here ſuppoſed, Foreign Travel is generally an *inſufficient*, always an *improper*, cure for them.

YOUR Lordſhip indeed goes further. You contend, that, if theſe ſordid and dirty habits could by any means be expelled, ſtill our Engliſh education is ſo eſſentially bad, that no liberal or graceful manners could be derived from it. And here your Lordſhip's rhetoric expatiates in full ſecurity. You ſeem confident that, tho' a method might be found out for making reaſonable men, yet our home-breeding is abſolutely incapable of furniſhing fine Gentlemen.

ON this occaſion it was, that the ſervile diſcipline of our ſchools, and the pedant tutorage of

of our colleges, afforded ample ſcope to your reſentment. From an over-charged picture of both theſe your Lordſhip finds means to dreſs up ſuch a prodigy of ill-manners, as muſt be the ſcorn, or pity of all good company: which, to move our pity, or our ſcorn the more, your Lordſhip, I remember, took care to contraſt to the eaſy, the aſſured, the all-ſufficient air of a finiſhed Traveller.

To this triumphant part of your harangue, I have only to oppoſe ſome plain and ſimple truths.

THE aukward baſhfulneſs of a young man is a ſin which, I know, admits of no expiation, in good company. However, what good company will not pardon, it will ſoon remove. And, till that bleſſed time comes, let it *firſt* be conſidered that the modeſty of ingenuous youth, tho' a terrible vice in itſelf, is yet favourable to ſome virtues. It is full of deference and reſpect; it preſerves innocence; nouriſhes emulation; and, till reaſon be of age to take the rein into her hands, ſuſpends and controls all the Paſſions. Nay, if it did nothing more than diſpoſe a young man to obſerve much and talk little, even this advantage might be ſome recompence for the ill figure it gives him in the eyes of your Lordſhip's good company.

HAVE a care, my Lord, leſt, by taking off this

this reſtraint too ſoon, you emancipate your favoured youth from every principle of honour, and let him run headlong into worthleſsneſs, diſſolution, and ruin!

I KNOW what the world is ready to think of this talk. But a truce with the world, I am a philoſopher, your Lordſhip knows: nay, your Lordſhip, too, is a philoſopher. Let us for once then hazard an unfaſhionable truth, That modeſty in a young man is his grace and ornament; and that a confident young booby, not a baſhful one, is the prodigy that needs the Expiation.

CONSIDER, *further*, my Lord, that baſhfulneſs is not ſo much the effect of an ill education, as the proper gift and proviſion of wiſe Nature. Every ſtage of life has it's own ſet of manners, that is ſuited to it, and beſt becomes it. Each is beautiful in it's ſeaſon; and you might as well quarrel with the child's rattle, and advance him directly to the boy's top and ſpan-farthing, as expect from diffident youth the manly confidence of riper age.

LAMENTABLE in the mean time, I am ſenſible, is the condition of my good Lady; who eſpecially if ſhe be a mighty well bred one, is perfectly ſhocked at the boy's awkwardneſs, and calls out on the Taylor, the Dancing-maſter, the Player, the travelled Tutor, any body and every body, to relieve her from the pain of ſo diſgraceful an object.

SHE

She ſhould however be told, if a proper ſeaſon and words ſoft enough could be found to convey the information, That the odious thing, which diſturbs her ſo much, is one of Nature's ſignatures impreſſed on that age; that baſhfulneſs is but the paſſage from one ſeaſon of life to another; and that, as the body is then the leaſt graceful, when the limbs are making their laſt efforts and haſtening to their juſt proportion, ſo the manners are the leaſt eaſy and diſengaged, when the mind, conſcious and impatient of it's imperfections, is ſtretching all it's faculties to their full growth.

If I had the honour of her Ladyſhip's ear, I might further add, for her comfort, that as to this overwhelming modeſty, which muffles merit, the boy, if ſhe have but patience, will preſently outgrow it, as he does his cloaths; that when this cloak of ſhame has done it's work of warming and invigorating his young virtue, it may ſafely be laid aſide, or rather will drop off of itſelf; and that, as poor and ſheepiſh a thing as maſter now is, he may turn out, in the end, as forward a ſpark as the beſt of them.

LORD SHAFTESBURY.

Fye, Mr. Locke! What, my philoſopher give into this gayety! He, who reproached me juſt now for the way of Raillery and Declamation!

MR. LOCKE.

Your Lordſhip does well to upbraid me for treating

treating in ſo light a manner what deſerves, indeed, the moſt indignant reproof. For, what is this endeavour to quench ingenuous ſhame, but a blaſphemous attempt to counteract the deſigns of providence, and obliterate, by main force, one of the moſt natural, as well as moſt precious diſtinctions of early youth? Modeſty is the bluſh of budding reaſon and virtue: and if Art could ſucceed in the prepoſterous project of forcing the fruit without the bud, it might be wondered at as a Rarity, but could never pretend to the flavour and ripeneſs of that which is of Nature's producing.

In ſhort, a precipitated, premature manhood would only be, in effect, a perpetual Boyiſm, or rather a portentous mixture of both ſtates, without the virtues of either.

I am far from meaning by all this, and your Lordſhip will be as far from ſuſpecting me to mean, that an eaſy unconſtrained manner is not an amiable and agreeable thing. I am only for waiting the proper time of it's appearance; which nature makes a little later than our impatient fancies are ready to preſcribe to it.

Conſider too, this polite accompliſhment, this ſupreme finiſhing of a well-formed character, can only be acquired, except in ſome extraordinary inſtances, by long inceſſant uſe and habit in converſation; which, beſides the unfitneſs of the thing in other reſpects, would diſſipate the young mind too much, and take it off from

from thoſe other more important purſuits, which are proper to that age.

NAY, I might further ſay, and with much truth, that Politeneſs, in your Lordſhip's, at leaſt the Court-ſenſe of the word, is not to be attained by the ableſt men; and when it is attainable, would generally do hurt, I mean beyond a certain degree, to it's Poſſeſſors.

No very great man was ever what the world calls, perfectly polite. Men of that ſtamp cannot afford ſuch attention to little things, as is neceſſary to form and complete that character.

AND even to men of a common make, that exceſſive ſedulity about Grace and Manner, which conſtitutes the eſſence of good breeding, would be injurious; as it tends to cramp their faculties, effeminate the temper, and break that force and vigour of mind which is requiſite in a man of buſineſs for the diſcharge of his duty, in this free country.

So that, for any thing I ſee, this exquiſite eaſe of good breeding ſhould be left to the ambition of ſtill inferior ſpirits, of ſuch indeed as are conſcious to themſelves of an incapacity for any other.

LORD SHAFTESBURY.

THE conceſſion is gracious; and the danger, no doubt, alarming, of our Senators and men

of buſineſs being diſabled for their high functions by an exceſs of good manners. Yet 'tis ſome conſolation, that at preſent I ſee no ſymptoms of that enfeebling politeneſs among ſuch of the ornaments of either Houſe, as I have the honour to be acquainted with.

MR. LOCKE.

YOUR Lordſhip may divert yourſelf, as you think fit, with an old man's fears. But if this mode of Travelling, which has taken ſo much with us ſince the Peace [*a*], ſhould continue for any time, the day may come but too ſoon, when theſe fancies of mine will be realized: When politeneſs ſhall be fatal to ability of every kind; and, at leaſt in the higher ranks of life, when our countrymen ſhall be too well bred to be good for any thing.

AND now having ventured ſo far, ſhall I proceed one ſtep further, and take to myſelf the privilege of an old man to expreſs my ſenſe of this whole matter, a little unfaſhionably? The mighty value, that is ſet upon manners, comes, as I have already hinted, from a quarter, whoſe deciſions, tho' of ſovereign authority with a perſon of your Lordſhip's age and gallantry, yet are not apt to be received with that implicit reverence by gray heads. If you can forgive the liberty, I will then, at length, ſpeak out and ſay, They are the Ladies, only, or chiefly, that have affixed

[*a*] Of *Ryſwick* in 1697.

fixed ſuch an idea of merit to this envied quality of good-breeding; and that, as appearances are thought to ſway full enough with that delicate ſex, they may perhaps have advanced the credit of it ſomething higher, than ſuch an accompliſhment deſerves.

AND when I further conſider the mighty influence which theſe fair diſpenſers of reputation muſt needs have on our gallant and courtly youth, I cannot wonder that the mode of foreign travel is become ſo faſhionable. Nay, I am half inclined to ſuppoſe, that, in this debate between us, I have rather your politeneſs to contend with, than your judgment: and that, if your Lordſhip would deal roundly with me, your anſwer on this occaſion would be the ſame with HIS, who (as I have heard you tell the ſtory) being queſtioned by his friends why a perſon of his acknowledged ſenſe and bravery would accept a challenge, thought it vindication enough of himſelf to reply, "That, for the *men*, he "could ſafely truſt their judgment; but how "ſhould he appear, at night, before the *maids of* "*honour?*

WHETHER I preſume too much in this fancy, is not material. It is enough to ſay, that what there is of uſe or beauty in polite carriage will come of itſelf, with a little experience of the world and good company; and ſhall not, with

my conſent, be purchaſed at the expence of far better things.

LORD SHAFTESBURY.

NOR, with mine: for, with all the courtlineſs and gallantry you make me maſter of, I never intended by the *good campany*, I mentioned with ſo much reſpect, either thoſe fooliſh men or women, who prefer the forward aſſurance of their boys to every other conſideration. I only think that a reaſonable attention to the manners of our noble youth is a matter of much conſequence; as early impreſſions of this ſort are neceſſary to fit them for the commerce of the world, from which alone they can hope to derive their beſt and moſt ſolid inſtruction: And your gayety on the fair ſex muſt not reſtrain me from agreeing with them, in this inſtance, That I ſee not how that world can be read and ſtudied, as it ought to be, without Travelling.

MR. LOCKE.

YES; now your Lordſhip comes to an important point indeed. From the poliſh of manners, the leaſt conſiderable, and the eaſieſt to be attained of all the parts of good breeding, your Lordſhip, as I now remember, roſe at once to a ſubject of real conſequence, I mean, THE KNOWLEDGE OF THE WORLD; a ſcience, as you well termed it, the moſt profound and uſeful. And if this MASTER-SCIENCE were to be acqu ired by means of early travel, our young gentleman

gentleman ſhould have my conſent to ſhut up his books, and ſet forth on his adventures, directly.

But, good my Lord, conſider with yourſelf the difficulty of this ſtudy; the ripeneſs of age and judgment neceſſary for entering upon it; much more, for making a real progreſs in it.

And why, as I before hinted, will your Lordſhip be ſo impatient to come at the end, without the means? Why, in ſuch haſte to build up men, when nature has allotted a ſeaſon for their being boys?

Without doubt, if our youth could ſtart up men, at once, armed at all points, as the fable has it, and thoroughly furniſhed for the buſineſs of life, we ſhould gladly accept this benefit, and might then be content to overlook or ſuppreſs all the cares of Education. But this is not the condition of humanity. It's improvements of every kind are ſlow and gradual. Time and attention form each; and it is only through the right application of preceding ſtates that we arrive, at length, at the maturity of human wiſdom. Let the child and boy be allowed to perfect themſelves in what belongs to thoſe conditions, and it will then be time enough to provide for the manly character.

Reflect with yourſelf, my Lord. When

the young unfurniſhed traveller is carried out into the world, with no principles to poize his conduct, no maxims to direct his judgment, what can be expected from this untimely enterprize? What, but fluctuating morals, and fortuitous deliberations? He has not ſo much as the idea of what conſtitutes *Man*. How then ſhould he obtain any real and uſeful knowledge of the human character?

If by a knowledge of the world, be only meant a knowledge of the external modes and cuſtoms of it, this, no doubt, were beſt acquired by ſurveying them as they preſent themſelves in the various tribes and ſocieties of mankind. But your Lordſhip means more than this: you underſtand a knowledge of a higher kind; ſuch as reſpects the creature *Man*, conſidered in his eſſential parts, his *Reaſon* and his *Paſſions*. This is a different kind of ſtudy, my Lord, from that other. Any one that has eyes, is qualified to obſerve the ſhapes and maſks of men; but to penetrate their interior frame, to inſpect their proper diſpoſitions and characters, is the buſineſs of a well-informed and well-diſciplined underſtanding.

Can your Lordſhip ſeriouſly expect that a young boy ſhould comprehend the effect which Government, Policy, Inſtitution, and other circumſtances of life have on the pliant Reaſon of mankind?

mankind? or, that he ſhould have the ſkill to diſentangle the various folds and intricacies, in which their real characters lie involved thro' the inſidious and diſcordant working of the Paſſions? He ſhould ſurely know what Truth and Reaſon is, before he can derive any benefit to himſelf from the diſcourſe of men: And he ſhould have carefully watched the movements of his own heart, before he preſume to analyze, as your Lordſhip expreſſed it, the characters of others.

You ſee, then, the unſeaſonableneſs and inutility of foreign Travel, as to the caſe in hand, even on the ſuppoſition that our Traveller were admitted into what is called, the beſt company. But how ſhall this privilege be obtained? In what country can it be thought that the politeneſs of eminent men will condeſcend to a free and intimate communication with boys of whatever promiſing hopes, or illuſtrious quality? Certain ſlight and formal civilities, your Lordſhip knows, are the utmoſt that can be looked for; and are indeed the whole of what our ill-prepared traveller is capable.

Your Lordſhip did well to remind me of ſuch ſocieties as thoſe in which you and I have, at times, been engaged. The recollection is, of courſe, flattering and agreeable. But let us preſume upon ourſelves, my Lord; the Limborchs and Le Clercs are not ſo obvious to

every body, as they were to us; or, if they were, every body would not profit ſo well by them. And if private ſcholars be thus inacceſſible, how ſhall we think to intrude on the buſineſs and occupations of experienced Magiſtrates and Miniſters? And, putting both theſe out of the queſtion, who remain for the tutorage and inſtruction of theſe travelled Boys, but ſuch raw, unaccompliſhed companions, as they left at home, and may find every where in abundance?

STILL my objections go further. What if, by uncommon ſagacity and good luck, ſome acquaintance be made with ſuperior perſons, and ſome little inſight at length be gained into their real characters? Of what mighty advantage will this be in life, when their buſineſs lies amongſt other men; and when the ſame induſtry and attention had brought them acquainted with the characters of thoſe, they muſt act and live with? Foreigners are neither an eaſier ſtudy, than our own countrymen, nor a more uſeful one. The very modes and forms of external breeding catch the attention of unexperienced youth; and are ſo many obſtacles to their real progreſs in this ſcience. And, when all is done, the modifications of the human character, as exiſting at home, and exhibited in the lives and actions of their fellow-citizens, are, as I ſaid, the proper objects of their curioſity.

IN

In ſhort, the utmoſt I can allow to this diſcipline of foreign travel, under the idea of it's furniſhing *a knowledge of the world*, is, That it may poſſibly wear a young man into ſome ſtudied and apiſh reſemblance of the models, he copies from, in his deportment and manners; or that the various ſcenes, he has paſſed thro', may furniſh matter, at his return, for much unprofitable babble in converſation: But, that he ſhould come back fraught with any ſolid information concerning men and things, ſuch, as in your Lordſhip's ſublime phraſe, may fit him to appear with luſtre in the court or ſenate of his own country, is what I can never promiſe myſelf from this faſhionable mode of Education.

Seriously, my Lord, the World is a ſolemn word, and the ſtudy of it has an air of ſomething plauſible and impoſing. But thoſe, who know what the world is, will think it beſt that a young man begin with what is the firſt and laſt concern of every man, the ſtudy of himſelf; and, if, in due time, he come to underſtand, and ſtill more to value, as they deſerve, the characters of the great and good men of his own country, the opprobrious name of *home-bred* will not hinder him from acquiring the beſt fruit, with which a knowledge of the world, rightly underſtood, can furniſh him.

For, my Lord, I muſt not on ſo inviting an

occaſion, as this, conceal an odd fancy of mine from your Lordſhip.

THE affair of *knowing the world*, about which weak and fantaſtic people make ſo much noiſe, and which, with ſo much ſufficiency, one hears them perpetually inſiſting upon, in all companies, is of all others the niceſt and moſt momentous ſtep that is made in Education. And, tho' volumes have been written to teach us how we may beſt become Scholars, Orators, Courtiers, what not; yet not one leaf do I ever remember to have ſeen, compoſed by any capable man, that inſtructs us in the proper way of getting into this great ſecret.

IT is not a matter to be entered upon, if I were vain enough to think myſelf capable of it, in this caſual converſation; but thus much I may preſume to ſay, That whoever deſigns to let a young man into a ſafe and uſeful knowledge of the world, muſt do it in a way very remote from that which has hitherto been taken.

A YOUNG man, they tell us, muſt know the world; Therefore, ſay they, Puſh him into it at once, that he may acquire that knowledge, which his own experience, and not another's, muſt teach him.

I, ON the other hand, take upon me to ſay, Therefore keep him out of that world, as long as

as you can; and when you commit him to it, let the ableſt friend or tutor lend him his beſt experience to conduct him gradually, cautiouſly, imperceptibly into an acquaintance with it.

You aſk the reaſon of this myſterious procedure, yet methinks it ſhould be obvious enough. From *ſixteen to one and twenty*, (a period, in which the cares of an ordinary education ceaſe, or are much relaxed) is that preciſe ſeaſon of life which requires all the attention of the moſt vigilant, and all the addreſs of the wiſeſt, governor. The paſſions are then opening; curioſity awake; and the young mind ready to take it's ply from the ſeducements of faſhion, and creditable example.

Nor is this the worſt. An education, that deſerves the name, has inculcated maxims of honour. and probity; has inſpired the nobleſt ſentiments of moral Duty; has impreſſed a veneration for all the virtues, and an equal horror for all the vices, of humanity.

Full of theſe ſublime ideas, which his Parents, his Tutors, his Books, and even his own ingenuous Heart has rendered familiar to him, the fatal time is at hand, when our well-inſtructed youth is now to make his entrance into the world: But, good God, what a world! not that which he has ſo long read, or dreamt of; but a world, new, ſtrange, and inconſiſtent with all his former notions and expectations.

He

He enters this ſcene with awe; and contemplates it with aſtoniſhment. Vice, he ſees aſſured, proſperous, and triumphant; Virtue, diſcountenanced, unſucceſsful, and degraded. He joins the firſt croud, that preſents itſelf to him: a loud laugh ariſes; and the edge of their ridicule is turned on Sobriety, Induſtry, Honeſty, Generoſity, or ſome other of thoſe qualities, he has hitherto been moſt fond of.

He quits this clamorous ſet with diſdain; and is glad to unite himſelf with *another*, better dreſſed, better manner'd, in all reſpects more ſpecious and attractive. His Simplicity makes him for ſome time the Dupe of this plauſible ſociety: but their occaſional hints, their negligent ſarcaſms, their ſallies of wit, and polite raillery on all that he has been accuſtomed to hold ſacred, ſhew him at laſt that, tho' he has changed his company, he has not mended it.

This diſcovery leads him to another. He attends to the lives of theſe well-bred people, and finds them of a piece with their manners and converſation; ſhowy indeed and, on firſt view, decorous: but, in effect, deformed by every impotent and ſelfiſh paſſion; waſted in ſloth and luxury; in ruinous play; criminal intrigues; or, at beſt, unprofitable amuſements.

LORD SHAFTESBURY.

This painting, methinks, is a little ſtrong. Beſides,

Beſides, you might ſurely have provided better company for your young Inſpector of the world, than that ſhameleſs crew, or this corrupt one.

MR. LOCKE.

I TAKE up, as he muſt do, with ſuch company as the world is moſt apt to throw in our way; and the colouring, your Lordſhip knows, is modeſt enough for the occaſion.

BUT I attend our boy-adventurer no farther in his progreſs into the world, and return now to aſk you, what effect your Lordſhip thinks theſe ſtrange unexpected ſcenes muſt naturally have upon him? Certainly one or other of theſe two: Either that the ſcorn of virtue, he every where obſerves, will by degrees abate his reverence of it, and at length obliterate all the better impreſſions of his education; Or, if theſe ſhould ſtill keep their hold of his young ingenuous breaſt, that he will entertain the moſt indignant ſentiments of mankind, and ſuffer himſelf to be carried by them into a ſour and ſullen miſanthropy, at leaſt; perhaps into a ſceptical and profane impiety.

I HAVE ſeldom known a young man of ſenſe and parts, educated in this way, eſcape from one or other of theſe miſchiefs.

LORD

LORD SHAFTESBURY.

BUT why then bring him up with thoſe high notions of mankind, of which the world muſt preſently diſabuſe him, at the expence either of his innocence, or good nature?

MR. LOCKE.

THAT queſtion had been natural enough from moſt men. But your Lordſhip knows very well that, in this moral diſcipline, as in every other, ideas of excellence are to be imprinted on the young mind, and the moſt conſummate models propoſed, for Imitation: on this certain principle, That, whoever would be moderately accompliſhed in any art, and moſt of all in this ſupreme art of Life, muſt take his aim high, and aſpire to abſolute perfection. A Painter or Statuary of the loweſt form, your Lordſhip knows, is taught to work after a *Madona of Raphael*, or a *Venus of Medicis*, yet it is not likely to meet with either, among his acquaintance.

LORD SHAFTESBURY.

THE obſervation is ſurely juſt; and I could only mean that thoſe high fancies ſhould be checked and moderated in due time, before our entrance into that world, which, it is foreſeen, will ſo little correſpond to them.

MR.

MR. LOCKE.

AND what is that *due time*, your Lordſhip ſets apart for this delicate operation?

Is it, before the young boy commences his travels? But that, according to your Lordſhip's ſcheme, is ſo early, that the regimen, you would now abate, has not taken it's full effect, and his weak unconfirmed virtue would die under the experiment.

Is it then, when his Travels are already begun? And is the ſage Tutor, your Lordſhip ſo anxiouſly flies to, on every occaſion of diſtreſs, to charge himſelf with the ſolution of this difficulty? Alas, now it is too late. You have brought the boy into the ſcene. He will ſee and judge for himſelf. The torrent bears him away: the inſtant impreſſion is too ſtrong to be counteracted by the feeble, and, now, diſguſting admonitions of a tutor.

SEE then, if the proper way, to ſecure him from theſe inconveniences, be not, To keep him yet at a diſtance from the world; and, when you let him into ſome knowledge of it, to do it ſeaſonably, gradually, and circumſpectly: To take the veil off from ſome parts, and leave it ſtill upon others: To paint what he does not ſee, and

to

to hint at more than you paint: To confine him, at firſt, to the beſt company, and prepare him to make allowances even for the beſt: To preſerve in his breaſt the love of excellence, and encourage in him the generous ſentiments, he has ſo largely imbibed and ſo perfectly reliſhes; yet temper, if you can, his zeal with candour; inſinuate to him the prerogative of ſuch a virtue, as his, ſo early formed and ſo happily cultivated; and bend his reluctant ſpirit to ſome aptneſs of pity towards the ill-inſtructed and the vicious: By degrees to open to him the real condition of that world, to which he is approaching; yet ſo as to preſent to him, at the ſame time, the certain inevitable miſery of conforming to it: Laſt of all, to ſhew him ſome examples of that vice, which he muſt learn to bear in others, though deteſt in himſelf; to watch the effect theſe examples have upon him; and, as you find his diſpoſitions incline, to fortify his abhorrence of vice, or excite his commiſeration of the vicious: In a word (for I am not now directing a Tutor, but ſuggeſting, in very general terms, my ideas of his office) to inform the minds of youth with ſuch gradual intelligence as may prepare them to ſee the world without ſurprize, and live in it without danger.

THIS is that important chapter which I preſumed to ſay no Inſtitutor of youth had yet compoſed,

poſed, or ſo much as touched upon, in a treatiſe of Education. You will learn from this brief ſummary of it's contents, what my notions are of the way in which thoſe precious years ſhould be employed, which are uſually thrown away upon foreign travel.

SERIOUSLY, my Lord, there is a fatal miſtake in this matter. People ſpeak of a knowledge of the world, as what may be acquired at any time, and, for it's importance, cannot be acquired too ſoon. Alas, they forget, that a long and careful preparation is neceſſary before we are qualified ſo much as to enter on this taſk; and that they, who are lateſt in ſetting out, will arrive the ſooneſt, certainly the ſafeſt, at their journey's end.

LORD SHAFTESBURY.

BUT where ſhall this mighty work of preparation be carried on? And in what privileged ſanctuary ſhall our good young man be kept from the ſight and contagion of this wicked world, and yet be gradually forming for the uſe and practice of it?

MR. LOCKE.

WHERE, does your Lordſhip aſk? Why, in his college; in a friend's, or his father's houſe; any

any where, in ſhort, rather than in a foreign country, where every wholeſome reſtraint is taken off, and the young mind left a prey to every ill impreſſion.

LORD SHAFTESBURY.

AND are there no inconveniences, on the other hand, which a provident parent may be ſuppoſed to foreſee, and may be willing to guard againſt?

MR. LOCKE.

I UNDERSTAND your Lordſhip. I know, that, for want of better arguments in ſupport of this foreign breeding, weak or unworthy parents are ready to take up with ſuch as theſe:

THEY tell us, eſpecially if of rank and quality, that their children have ſuffered more than enough already in their paſſage thro' our public and vulgar ſchools; That, together with many illiberal habits, they have contracted many low and illiberal friendſhips, which are, in all reaſon, to be ſhaken off; That theſe unworthy companions follow them to the Univerſity, and are, if not the bane, yet the diſhonour and incumbrance of their future lives; That an abſence of ſome years abroad looſens theſe haſty and ill-timed connections; and leaves them, on their return, at full

full liberty to contract others, more ſuitable to their birth and quality, and more conducive to their views of fortune, as well as of reputation in the world; That indeed they might remove the young man immediately from his ſchool into their own houſe; but that much of their time is neceſſarily ſpent in the Metropolis, the licence of which is not to be guarded againſt by any care of their own, or of the beſt governor; That his low illiberal acquaintance would haunt him even there; at leaſt, that the youth of his own age and rank would naturally flock about him, and under a thouſand pretences of civility and amuſement, engage him in all the follies, and perhaps the vices of this great town; That, on the whole, his only refuge from theſe miſchiefs is in the way of foreign travel; whence, at length, he may return in riper age and with better judgment to take his ſtation in the world.

To this popular talk (which your Lordſhip, I ſuppoſe, glanced at, but would not condeſcend to enforce directly) it is enough to reply, That part of the inconveniences, here enumerated, are feigned at pleaſure, and the reſt exaggerated; That the authority of a father, if he deſerve that name, in concurrence with honeſt friends and an ordinary governor, will prevent them all, or at leaſt palliate them; and that, to take matters at the worſt, his ſon will be expoſed to ſtill greater incon-

inconveniences any where elſe. But in truth I cannot ſee, if a college be excepted againſt, and the buſineſs be to ſee the world, as it is called, why *London* ſhould not be eſteemed as fit a ſcene for the purpoſe, as any other great town in *Europe*. I think it contains as much good company as any other, and I doubt whether it be more licentious; Or, if it be, there are three reſtraints upon it, which, I am ſure, will not be found abroad; I mean, "the parental authority;" "domeſtic government;" and "a regard to reputation, under the eye and notice of his friends."

So that in every view, whether on your Lordſhip's plan of entering directly on the great ſtudy of the world, or on mine, of only preparing for it, our young man can poſſibly do better, at his years, than ſtay at home; where, if your Lordſhip pleaſe, we will then leave him; at leaſt till we have tried the force of your next, and, as I remember, LAST argument in behalf of foreign travel, "which aroſe out of the mighty be-"nefits, ſuppoſed to attend the ſtudy and culti-"vation of what are called the FINE ARTS; in "ſhort, from the luſtre and importance of the "virtuoſo character."

YOUR Lordſhip, who has ſo acknowledged a taſte in theſe things, and of courſe has ſo exqui-

ſite

ſite a ſenſe of their value, may be excuſed for enlarging ſo particularly on this head. But to me, who am of a plainer make and cooler diſpoſition, they appear, if not frivolous, yet of little importance, when compared with thoſe other things, which are the proper and more immediate objects of Education.

It would, I doubt, diſguſt your Lordſhip, ſhould I ſpeak my mind freely of them; or even inſinuate, that I take theſe ſtudies, when entered upon in early youth, and propoſed as matters of ſerious purſuit and application, to have indeed the moſt pernicious tendency; as breaking the nerves and force of the mind, and inſpiring I know not what of a trifling and ſuperfluous vanity.

To render theſe purſuits ſerviceable in any degree, or even harmleſs, they had better ſurely be poſtponed to riper years, when the confirmed judgment will of courſe take them but for what they are, for nothing more than elegant and polite amuſements.

Not to inſiſt, that to excel in this ſpecies of taſte, as in all others, a previous foundation is required of reaſon and good ſenſe: for I agree with your favourite poet; of every polite ſtudy and indulgence even of the imagination,

Sapere,

SAPERE, *eſt et principium et fons.*

THESE and ſtill ſtronger objections might be made to your partiality for the *fine arts.* But I am contented to wave them all; as indeed they would come with an ill grace from one, who muſt acknowledge himſelf to have no particular ſkill or diſcernment in them, and who ſhould not therefore preſume to enter the liſts with ſo conſummate a maſter of them, as your Lordſhip.

LORD SHAFTESBURY.

AND ſo under the cover of a civil ſpeech, you eſcape from the moſt ſpecious, at leaſt, of thoſe arguments, which are alledged in favour of an early travelled Education. For, whether it be true or no, that other accompliſhments may be as well acquired at home, it is paſt a doubt that the polite and liberal arts can only be learned abroad. And of their uſe and ornament to our noble youth—

MR. LOCKE.

YOUR Lordſhip, I know, can ſay more, and finer things, than you expect I ſhould ſeriouſly diſpute with you, on this occaſion.

I HAVE now, my Lord, (at leaſt if my old memory has not betrayed me) gone over the ſeveral

veral heads and topics of your defence; and ſaid enough, I believe, on each, to ſhew that foreign Travel is not, on whatever ſide we view it, the moſt proper method of a young gentleman's education.

THE benefits, you propoſe by it, are either of ſmall account in themſelves, at leaſt of much leſs account than thoſe you muſt ſacrifice to them; or, when their importance is real and confeſſed, may be attained more conveniently in ſome other way, and at ſome other ſeaſon.

FOR after all I have ſaid, your Lordſhip is not to conclude that I am wholly bent againſt the practice of foreign Travel. I am as ſenſible, as any man, of it's important uſe, when undertaken at a proper time and by fit perſons. For, tho' I eſteem it idleneſs, and ſomething worſe, for a young boy to waſte his prime and moſt precious years in ſauntering round *Europe*, yet I know what ends of wiſdom and of virtue may be anſwered by a capable man's ſurvey of it.

BUT then, my Lord, I reckon that capacity at no vulgar rate. He muſt be of worth and conſideration enough to be received into the wiſeſt, nay the greateſt company. His natural inſight into men and things muſt be quick and penetrating. His faculties muſt all be at their height; his ſtudies matured; and his reading and obſer-

obſervation extenſive. With theſe accompliſhments, if a man of rank and fortune can find leiſure to employ a few years among the neighbouring nations, I readily agree his voyage may turn out to his own benefit, and to that of his country.

IN this way it may be true, as your Lordſhip inſiſted, that our iſland prejudices will be uſefully worn off, and much real civility and politeneſs be imported among us.

LORD SHAFTESBURY.

I THANK you for this conceſſion. Altho' I cannot yet be convinced of the total impropriety of an earlier voyage, I am pleaſed to find you do not interdict the thing itſelf. Many wiſe perſons among us have even talked at that rate. But you are more reaſonable; and indeed that extravagance was not to be apprehended from your true ſenſe and ſuperior knowledge of human nature.

MR. LOCKE.

I HAVE that eſteem of your Lordſhip's kind opinion as to be very unwilling to forfeit any ſhare of it. Yet what I have now to advance will, I readily foreſee, expoſe me to ſome riſk, in that particular.

FOR

FOR now your Lordſhip has expreſſed your regard for *a ſuperior knowledge of human nature*, it emboldens me to add that ſuch knowledge (which I have ſmall right to claim to myſelf) is not to be acquired but by the largeſt and moſt extenſive obſervation of the human ſpecies: So that I may be found at laſt even a warmer advocate for the uſes of foreign travel, than your Lordſhip.

I HOLD then that the knowledge of human nature (the only knowledge, in the largeſt ſenſe of the expreſſion, deſerving a wiſe man's regard) can never be well attained but by ſeeing it under all it's appearances; I mean not merely, or chiefly, in that fair and well-dreſſed form it wears amid the arts and embelliſhments of our weſtern world; but in it's naked ſimplicity, and even deformities; nay, under all it's diſguiſes and diſtortions, ariſing from abſurd governments and monſtrous Religions, in every diſtant region and quarter of the Globe.

THE ſubject appears to me in that importance that it almoſt warms me, an old philoſopher as I am, into ſome emulation of your Lordſhip's enthuſiaſm.

I WOULD ſay then, "That, to ſtudy HUMAN "NATURE to purpoſe, a Traveller muſt enlarge

" his circuit beyond the bounds of *Europe*. He " muſt go, and catch Her undreſſed, nay quite " naked in *North-America*, and at the Cape of " *Good Hope*. He may then examine how ſhe ap- " pears crampt, contracted, and buttoned up cloſe " in the ſtrait tunic of Law and Cuſtom, as in " *China* and *Japan*: Or, ſpread out, and enlarged " above her common ſize, in the looſe and flow- " ing robe of enthuſiaſm, among the Arabs and " Saracens: Or, laſtly, as ſhe flutters in the old " rags of worn-out policy and civil government, " and almoſt ready to run back naked to the de- " ſerts, as on the *Mediterranean* coaſt of " *Africa*."

THESE, my Lord, are the proper ſcenes for the Philoſopher, for the citizen of the world, to expatiate in. The tour of *Europe* is a paltry thing: a tame, uniform, unvaried proſpect; which affords nothing but the ſame poliſhed manners and artificial policies, ſcarcely diverſified enough to take, or merit our attention.

IT is from a wider and more extenſive view of mankind that a juſt eſtimate is to be made of the powers of human nature. Hence we collect what it's genuine faculties are: what ideas and principles, or if any, are truly innate and eſſential to it: and what changes and modifications it is ſuſceptible of from law and cuſtom.

If

If you think I impoſe too great a taſk on our inquiſitive Traveller, my next advice is, That he ſtay at home; read *Europe* in the mirror of his own country, which but too eagerly reflects and flatters every ſtate that dances before it's ſurface; and, for the reſt, take up with the beſt information he can get from the books and narratives of the beſt voyagers.

LORD SHAFTESBURY.

That is, you diſcourage him from looking abroad into the world of reaſon and civility, the moſt natural ſtate of mankind; and require him to waſte his time and obſervation on ſlaves, madmen, or ſavages; ſtates, in which reaſon and civility have no place, and where humanity itſelf, almoſt diſappears.

Admirable advice this to come from a Philoſopher! And ſtill better, to ſend your Diſciple to take his information of this unnatural diſorder'd ſcene from the lying accounts of ignorant, ill-inſtructed, and gaping tale-tellers!

MR. LOCKE.

I was afraid, I ſhould not be able to ſecure to myſelf the good opinion, which your Lordſhip was pleaſed to expreſs of my *knowledge of human*

nature. This mortifying experience puts an end to my adventurous flights, at once; and forces me back again into the narrower walk, which your Lordſhip ſeems willing to preſcribe to me.

BE it then, as you inſiſt, That an *Engliſh* gentleman's care ſhould be to accompliſh himſelf in the ſchool of reaſon and civility; to fit himſelf, in ſhort, for that ſtate which your Lordſhip dignifies with the name of *Natural.* Still I declare againſt his *European* travels.

'THE manners of each ſtate are peculiar to itſelf, and beſt adapted to it. The civility, that prevails in ſome places on the Continent, may be more ſtudied and exquiſite than our's, but not therefore to be preferred before it. Thoſe refinements have had their birth from correſpondent policies; to which they are well ſuited, and from which they receive their whole value. In the more abſolute monarchies of *Europe,* all are Courtiers. In our freer monarchy all ſhould be Citizens. Let then the arts of addreſs and inſinuation flouriſh in *France.* Without them, what merit can pretend to ſucceſs, what talents, open the way to favour and diſtinction? But let a manlier character prevail here. We have a Prince to ſerve, not to flatter: We have a country to embrace, not a court to adore: We have, in a word, objects to purſue, and intereſts to promote,

from

from the cares of which our finer neighbours are happily diſburthen'd.

LET our countrymen then be indulged in the plainneſs, nay the roughneſs of their manners: But let them atone for this defect by their uſeful ſenſe, their ſuperior knowledge, their public ſpirit, and, above all, by their unpoliſhed integrity.

WOULD your Lordſhip's favourite Athens have done wiſely (or rather did it do ſo) to exchange the ſimplicity and manly freedom of it's antient character, for the fopperies and proſtrations of the Aſiatic courts? Nay, would the ſofter accompliſhments of Athens, in it's beſt ſtate, have done well in a citizen of *Sparta?*

YOUR Lordſhip ſees what to conclude from theſe hints. For my own part, my Lord, I eſteem Politeneſs, in the reaſonable ſenſe of the word, as the ornament, nay more, as the duty of humanity. But, under colour of making this valuable acquiſition, let no culture of the human mind, no inſtruction in Letters and Buſineſs, no diſcipline of the paſſions, no improvements of the head and heart, be neglected. Let the foundation of theſe eſſential virtues be laid deep in the uſual forms of our *public*, if you will, or (as you know I had rather) in the way of a more attentive and moral, becauſe *private*, Education. Let

the commerce of the world, in due time and under due regulation, ſucceed to this care; and your Lordſhip will find your young gentleman as fully accompliſhed in all reſpects as, in reaſon, you ſhould wiſh to ſee him. And for proof of it, if I were not reſtrained, by a common and perhaps falſe delicacy, from bringing the names of our friends and acquaintance into example in converſation, how many inſtances of this ſort could I point to, in ſuch men as your Lordſhip has known in your own country and is moſt diſpoſed to reverence; and ſome of them, poſſibly, in your own family!

LORD SHAFTESBURY.

RATHER tell me, how we may reaſonably expect to ſee ſuch models produced, according to the vulgar way of our home-breeding: That one or two ſuch may, perhaps, after ſtrict ſearch, be found among ourſelves, I ſhall not diſpute with you.

MR. LOCKE.

THE ſearch would coſt me no pains. But I preſs the matter no farther. It is enough that your Lordſhip knows I have my eye on ſome, the moſt eſtimable, nay the moſt accompliſhed characters, that have been formed at home: and that even ſo envied a thing, as a fine gentleman, has been faſhioned on this ſide the water.

But

But the rarity of the production, you think, makes againſt me, and ſhews, there is no truſting to the ſtubborn ſoil and unfriendly climate of our country. You conclude, upon the whole, for the expediency of foreign travel, from the acknowledged defects of our authorized ſeats of learning; which, according to your Lordſhip's idea and repreſentation of them, are ſo degenerate and depraved, that nothing of worth and value can be reaſonably expected from that quarter.

THIS after all, is your main reaſon for adviſing a foreign education. Your ſpite is to our Univerſities; and, to bribe, or rather provoke me into the ſame quarrel, your Lordſhip did not forget to remind me of the little obligation, which I myſelf, who was trained in their diſcipline, have had to them.

I COULD aſſent, perhaps, to ſome part of this charge. It is certain, at leaſt, that the prejudices, the bigotry, the falſe learning, and narrow principles, which have prevailed too much, and ſtill prevail, in thoſe famous ſeminaries, create an unfavorable opinion of them in the minds of many liberal and diſcerning perſons. Nay, I will not diſown to you, that I have at times been tempted myſelf to entertain, perhaps to expreſs, ſome reſentment againſt them. But we are always ſevere, generally unfair judges in our own

caſe. And, to ſay the truth, when the matter comes to be conſidered impartially and coolly, their faults, of whatever kind, will admit of much alleviation.

THE UNIVERSITIES OF ENGLAND, your Lordſhip knows, had their riſe in the barbarous ages. The views of their Inſtitutors were, accordingly, ſuch as might be expected from men of their ſtamp, and in their circumſtances.

THESE ſeminaries were more immediately conſecrated to the ſervice of the Church; which is the leſs to be wonder'd at, as our Stateſmen, you know, were, at that time, Churchmen. Hence the Plan of Studies, preſcribed to the youth, would be ſuch as was beſt adapted to the occaſions of that claſs of men, in whoſe inſtruction the public was more directly intereſted.

BESIDES, the learning of that time was rude and barbarous; and, had their views been more large and generous, the founders of our colleges had it not in their power to provide for the encouragement of any other. The ſupreme accompliſhment even of our men of buſineſs was little more than a readineſs in the forms, and a dexterity in the quirks of the Canon Law: And the pride of the moſt profound Scholars lay in applying the ſubtleties of the Ariſtotelian philoſophy to Theologic and Metaphyſical queſtions: Whence,

Whence, too much ſtreſs was evidently laid on monkiſh exerciſes and ſcholaſtic diſputations.

'Tis true, ſome few of our colleges were erected at a time, when ſomething more light and knowledge had broke in amongſt us, I mean during the progreſs of the *Reformation*. But the great object, that filled all men's minds, being the diſpute with the See of *Rome*, the principal circumſtance, that diſtinguiſhes theſe later foundations from the other, is, that their Statutes provide more eſpecially for the management of that controverſy. So that, even in theſe Societies, the ſcholaſtic diſputative genius ſtill prevailed, to the excluſion of that more liberal plan of ſtudies, which is fitted to all times, and would have ſuited better to the general purpoſe of theſe eſtabliſhed Seats of Education.

LORD SHAFTESBURY.

This account of the inſtitution and genius of our *Engliſh* Univerſities may be eaſily credited, even from what we now ſee of them. But tho' ſome cauſes may be aſſigned for the introduction of theſe barbarous plans of education, what reaſon can be given why they ſhould be cheriſhed in our days, or that men of ſenſe ſhould ſubmit to them?

MR. LOCKE.

THE reaſon is not far to ſeek. Theſe barbarous plans of Education had, we have ſeen, in former times both their reaſon, and their uſe. Bodies of men retain the character of their firſt Inſtitution very long; and, all things conſider'd, I am inclined to think it not amiſs that they do ſo. Univerſities and ſchools of learning, in particular ſhould not be in haſte to exchange eſtabliſhed principles and practices, which the beſt ſenſe of former ages had introduced, for novel and untried pretenſions. The reaſon is plain: their inſtructions would have ſmall weight, and their diſcipline no ſtability, amid ſuch eaſy and perpetual changes. They are, indeed, the Depoſitaries of the public wiſdom and virtue; and their buſineſs is to inculcate both on the riſing generation, upon the footing on which they are received and underſtood in the ſeveral countries, where they are erected. Even, if their local ſtatutes laid them under no reſtraint, an eaſineſs in departing from eſtabliſhed rules were a levity not to be commended; and would, in the end, be unfavourable to truth itſelf, when at any time it ſhould come, in it's turn, to be entertained among them.

THE truth is, my Lord, we are ready to conſider theſe Seminaries, as ſchools of philoſophy, ſtrictly ſo called: whereas their proper character

is

is that of ſchools of learning and education. Under this laſt idea, much of that bigotry and prejudice is to be looked for, and ſhould be excuſed, which would rightly be objected to them under that other denomination.

HENCE then, I conceive, a juſt apology may be made for the preſent condition of our Univerſities. If they have not, in all reſpects, corrected the vices of their original Inſtitution, let the influence and authority of ſuch Inſtitution be pleaded in their excuſe: And if certain inveterate errors in ſpeculation (for I know your Lordſhip's chief quarrel to them), not immediately connected with their Inſtitution, happen ſtill to maintain their credit in thoſe places, let it be conſidered that the general ſenſe of the public ſhould in all reaſon be expected to go before their profeſſion and propagation even of right principles. Believe it, my Lord, as reaſon and ſound philoſophy make a progreſs among us, theſe Bodies will gradually, tho' reluctantly indeed, reform themſelves: And the ſervice they will then render to Truth will be the greater for the oppoſition they now make to it.

I HAVE ventured to ſay, that this Reformation will, in due time, come of itſelf. I think, it certainly *will*; as well in regard to the general plan of their ſtudies, as their particular principles and

and opinions. Yet, in reſpect of the *former* at leaſt, it might perhaps be ſomething quickened by external application. I know the attempt is delicate and difficult; but it might poſſibly ſucceed, if carried on under cover of ſome ſtill greater Reformation; which ſeizes the mind with much force, turns it to a new bias, and makes it propitious to every thing that tends to the attainment of it's principal object.

SUCH occaſions do not preſent themſelves every day. One ſuch we have ſeen; but we miſſed the ſeaſon. Whatever was fundamentally wrong in the conſtitution of the Univerſities, ſhould have been ſet right in that great æra, when the Church was reformed. The undertaking had been of a piece with the reſt of that extraordinary work, and the opportunity was inviting. But whether the minds of men were then ripe for this other reformation, or whether there was indeed light enough in the nation at that time fully and properly to effect it, may not unreaſonably, I know, be made a queſtion with your Lordſhip.

LORD SHAFTESBURY.

IT is no queſtion at all with me, whether any ſervice of that kind was to be expected from thoſe great Dealers in Church-work. Perhaps another and *later* æra may be pointed out, when the ſame office

office might, and ſhould have been undertaken by our political Craftſmen.

MR. LOCKE.

YOUR Lordſhip means at the *Revolution*; and, as the generous principles of liberty, on which the Revolution was founded, were but ill-ſeconded by certain doctrines, which had been too much inculcated in the Univerſities, this conſideration, you will ſay, afforded the beſt pretence for attempting their Reformation. But wiſe men ſaw, that the credit, which thoſe learned Bodies had drawn to themſelves, and indeed deſervedly, by their late conduct, notwithſtanding their ſpeculative ſyſtems and concluſions, was at that time too high to ſuffer a rigorous inſpection to be made into their Statutes and Conſtitution: They ſaw, in that convulſion of the State, it would be impoſſible to carry on a deſign of this nature without endangering the new ſettlement, or expoſing it at leaſt to many odious and inconvenient imputations: And they ſaw, beſides, that the ſpirit of Liberty, which had prevailed ſo far as to reform the State itſelf, would inſenſibly extend it's influence to all ſubordinate ſocieties.

IN a word, the cloſe and immediate connexion, which the Univerſities have with the Church, made it natural and highly reaſonable to expect that

that both ſhould have ſhared the ſame fate, at the *Reformation:* But the neceſſity was not ſo urgent, or ſo viſible at leaſt, that the Univerſities ſhould be new-modelled, at the *Revolution.*

HOWEVER, my Lord, what the wiſdom of *either* age omitted, or was unable to do, Time, and that Deſuetude which attends upon it, will gradually bring about, not to ſay, has in ſome meaſure accompliſhed. And, to take matters, as they now are, the ſtudies and diſcipline of the Univerſities are not without their uſe, and ſhould not be too violently declaimed againſt and degraded.

THE elements of literature are reaſonably well taught in thoſe places. At leaſt, the familiarity, which men have with the learned languages (the proper foundation, as I dare ſay your Lordſhip holds, of all real learning and politeneſs) is very much owing to the lectures and inſtitution of our colleges. And, tho' I am ſenſible what exceptions are to be made in other reſpects, yet, on the whole, Religion, as well as Morals, receives an advantage from the regularity of their diſcipline.

LORD SHAFTESBURY.

YES; their Religion is Intolerance; and their Morals,

Morals, Servility. For, as to any freedom of manly thought, or the dignity of virtue—

MR. LOCKE.

YOU are ready to look for them any where elſe than in our *Engliſh* Univerſities.

COME on then, my Lord: Have the goodneſs to point out to us thoſe happier ſeminaries, where theſe and all other virtues are more ſucceſsfully propagated.

BUT which way will your Lordſhip direct us to take, in this ſearch? Shall we turn to the north of this country for thoſe advantages, which we deſpair of finding in the ſouth? Or, becauſe the groſſneſs of our Iſland-air may infect all parts alike, ſhall we ſhape our courſe to the continent? And does your Lordſhip encourage us to look for ſome Athens amidſt the Proteſtant ſtates of *Germany*, in the *Netherlands*, or the Swiſs Cantons?

THESE, I take it, are the only ſcenes which your Lordſhip can have in view; for, as high as their reputation is, you would hardly adviſe the breeding of our *Engliſh* youth in the colleges of the Jeſuits.

ONE word then, if you pleaſe, on theſe Proteſtant Univerſities on the continent.

YOUR Lordſhip and I have had ſome experience

rience of the ſtate of literature and education in thoſe places. Eminent and excellent men they ſurely have amongſt them. But ſo, your Lordſhip will confeſs, have the Univerſities of *England*. If we do not readily find thoſe who, at this day, may be oppoſed to a LIMBORCH or a LE CLERC, yet it is not long ſince we had to boaſt of a CHILLINGWORTH, a CUDWORTH, and a WHICHCOT; all, men of manly thought, generous minds, and incomparable learning.

BUT the queſtion is not, you know, of particular men, which ſuch great bodies rarely want; but, of the general frame and conſtitution of learned ſocieties, fit for the purpoſes of polite and liberal education.

SHALL we ſay then, that the ſcattered tribes of Students in a Dutch or Swiſs town are likely to be better inſtructed or better governed, than the young Scholars in our colleges? Or, that the good order, diſcipline, and ſobriety of theſe places, is to be compared with the anarchy and licence of thoſe other?

BUT, were there even no difference in this reſpect, as there is ſurely a great deal, are we to reckon for nothing the diſparity of civil and religious conſtitutions?

YOUR Lordſhip, I dare ſay, will not ſuſpect me of a bigotted adherence to any *mode* of civil or eccleſiaſtical

eccleſiaſtical regimen. But is it all one whether a young Boy, who is deſtined to be a ſubject to the Crown, and a member of the Church of *England*, be inured to the equality of Republican governments, and of Calviniſtical Churches? It may be well for men of confirmed age and ability to look into both; but would you train up your Son in a way that is likely to indiſpoſe him, right or wrong, to the inſtitutions of his own country?

BESIDES, are there fewer prejudices, think you, in the men of other Churches and Governments, than our own? Or, are their Profeſſors and Inſtitutors of youth more free from popular errors and blind attachments, tho' of a different ſort, than the Tutors and Maſters of Education in our country?

NAY, conſider with yourſelf, my Lord; Is there not as much tyranny in the adminiſtration of ſome they call *free States*; and as much reſtraint and perſecution in the principles of ſome they call *free Churches*, as can fairly be charged on the Monarchy or Church of *England?*

So that what you could expect to gain by preferring theſe foreign ſchools of learning to your own, I cannot eaſily imagine. All that is worth acquiring in either, you have, at leaſt, an equal chance to meet with, at home: And what ſhould be avoided, may, nay muſt, with more probability, be encountered, abroad.

BUT

BUT your Lordſhip, perhaps, would confine your young traveller to no *one* ſeat of learning; and have it only in view to convey him haſtily, under the wing of a Tutor, thro' many a famous Academy, without ſettling him in any. This, I muſt confeſs, is the way to keep clear of prejudices; but, whether any ſolid inſtruction, or juſt ſcience either of men or things, is to be gathered from ſo curſory an education, your Lordſhip will do well to conſider.

LORD SHAFTESBURY.

YOU have done me the favour to imagine many projects and deſigns for me, which I was too dull to entertain in my own thoughts. But, if the Education of a young man of rank and quality cannot be carried on without the aſſiſtance of Academical inſtructors, I would much ſooner truſt him to the care of ſuch as the more free and liberal genius of certain foreign Univerſities has formed, than ſubmit him to the tutorage of thoſe prieſtly guides, to whom our narrow and ſlaviſh Inſtitutions have conſigned the province of Education, in our own country.

MR. LOCKE.

YOUR Lordſhip now indeed ſpeaks out very plainly. Your objection, then, is to CLERGY-TUTORS; and you think it abſurd and even pernicious to commit our noble and liberal youth to the

the care of Churchmen. You would rather ſee them in Lay-hands; in the hands of Philoſophers, properly ſo called; who, indifferent to every thing but pure truth and reaſon, are in no danger of imbibing wrong principles themſelves, and are therefore under no temptation of inſtilling any ſuch into the minds of their followers.

THE thought is happy, my Lord; and if a number of theſe Philoſophers could any where be found, I might be induced to fall into the project of employing ſuch only in the province of Education. But, the condition, in which truth and reaſon are now left, and ſeem likely to continue, in this world of our's, affords little room for ſuch flattering expectations. An unprejudiced Inſtructor, I doubt, is a rarity not to be met with, I do not ſay in our Univerſities, but even out of them: And, for prejudices, ſome perſons may be apt to think thoſe of a Churchman as tolerable as of any other.

BUT, my Lord, having no particular bias on my own mind in favour of that order, and having ſomething perhaps to *reſent* from ſeveral individuals of it, it will not miſbecome me to hazard a word or two, in it's vindication.

YOU will permit me then to ſay, that I ſee no peculiar unfitneſs in the clergy for the office, they are called to, in this country, of ſuperintend-

ing

ing the buſineſs of Education. The leiſure they enjoy; the various learning and general ſtudies, which that leiſure enables them, and their profeſſion obliges them, to purſue; and, laſtly, the ſtrictneſs of life and manners, or, if you will, the very decorum, which their character impoſes upon them; All theſe circumſtances ſeem generally to have marked them out, as the propereſt perſons to form the manners and cultivate the minds of youth, in all countries. In our *own*, that propriety ſtrikes one the more, ſince their prejudices, of whatever kind, are in common to them with all other ſpeculative and ſtudious men; and ſince even their intereſt, rightly underſtood, and as ſeen by the beſt and wiſeſt of themſelves, (whatever may have been warmly and paſſionately ſaid by ſome perſons) is in no degree ſeparate from that of the great community, to which they belong.

YES, your Lordſhip will ſay, their hopes and views of Preferment—

YET, in this reſpect, they are but on a level with other men of moſt other profeſſions; nay, with all men out of them, that aſpire to riſe, by their merits or the favour of their ſuperiors, to any diſtinction in the world. And tho' we commonly ſay, that the clergy ſhould be *only* animated by purer motives, yet you cannot expect, nay would not ſeriouſly wiſh, that they ſhould be altogether inſenſible to ſuch as theſe.

IT is true, in countries where the clergy have a dependance on ſome foreign power, or where they have uſurped an independent power to themſelves, or where, laſtly, the civil conſtitution is ſo ill defined that the privileges of the ſubject lie at the mercy of the Prince, in each of theſe caſes the ambition of the clergy may be, and in fact has been, productive of many public miſchiefs. But our Proteſtant clergy, who are in no foreign ſubjection, claim no independency, and fill their place in a ſyſtem, all whoſe parts are, now at leaſt, exactly regulated by known laws, cannot, by their private ambition, diſturb the general intereſt, and have no peculiar inducements to attempt it. And tho' particulars may ſometimes, by their follies and indiſcretions, diſhonour themſelves, yet the effect cannot be conſiderable, and certainly affords no good reaſon for taking the province of Education, for which on ſo many accounts they are well qualified, out of their hands.

YOUR Lordſhip's candour and equity will then, upon the whole, permit an obvious diſtinction to be made between the MEN and their PROFESSION. Too many of the ſacred order, I confeſs, and am ſorry for it, ſeem now to be governed by thoſe principles, and heated by thoſe paſſions, which do little credit to their function, or themſelves; and are equally inconſiſtent with the genius

nius of that Religion they profeſs to teach, as they are unfriendly to that legal conſtitution both of Church and State, which they have bound themſelves to ſupport. But their *Profeſſion* is little concerned in all this; and in a ſucceſſion or two of theſe men (if the preſent ſet be, many of them, incorrigible) you may ſurely reckon upon all thoſe prejudices and paſſions being worked off, which now adminiſter the occaſion of ſo much diſlike to it.

LORD SHAFTESBURY.

WELL, but *Clergy-manners*; will they, too, be worked off, with their other infirmities?

MR. LOCKE.

PERHAPS, they may; if not, forgive them this one defect; at leaſt, if it be their only one. But you do not mean, that the manners of the clergy, *as ſuch*, are more offenſive than thoſe of other people. They are ſuited to their profeſſion and way of life, from which they naturally reſult; and if the clergy have not that gloſs upon them, which ſets off the manners of finer men, they rarely diſguſt you with the affectation of it. But, after all, if perſons of your Lordſhip's quality and breeding would condeſcend to countenance them a little, they would, doubtleſs, brighten under your eye; and might come in time to reflect ſomewhat of that high poliſh, which gliſtens ſo much in the addreſs and converſation of their Betters.

LORD

LORD SHAFTESBURY.

WHAT tranſmutations they may undergo hereafter, and by what means, I am not curious to inquire. On this head, their candid apologiſt is at liberty to be as much in jeſt, or in earneſt, as he thinks fit. But from what appears at preſent, I muſt take leave, in my turn, to think leſs reverendly, than He would have me, of our ſacred Inſtructors; and tho' I value ſome particular perſons of the order, as much as any man, yet, till I ſee a greater change in the principles, temper, and manners of that Body, than I fear is likely to come to paſs in our days, I can have no very favourable ſentiments of thoſe rude, illiberal, and monkiſh ſeminaries, where ſuch worthies preſide.

MR. LOCKE.

LET us have patience, my Lord. I have not ſcrupled to confeſs to you, that much is, at preſent, amiſs in thoſe ſeminaries, and wants to be ſet right. But ſo, God knows, there is every where elſe. As our factions and parties both in Religion and Government die away, the Univerſities will become more reaſonable; and, as the general manners refine, they too will, of courſe, take a better air and poliſh. In a word, they may not lead the public taſte or judgment, but, as I ſaid, they will be ſure to follow it.

AND

And the happy period is not, perhaps, far off. For, now I have taken upon me to divine ſo much of the future condition of our Univerſities, let me paint to you more particularly what I conceive of their growing improvements; and, in a kind of prophetic ſtrain, ſuch as old age, they ſay, pretends to, and may be indulged in, delineate to you a faint proſpect of thoſe brighter days, which I ſee riſing upon us.

"The time will come, my Lord, and I "even aſſure myſelf it is at no great diſtance, "when, the Univerſities of *England* will be as "reſpectable, for the learning they teach, the "principles they inſtil, and the morals they in-"culcate, as they are now contemptible, in "your Lordſhip's eye at leaſt, on theſe ſeveral "accounts.

"I see the Day, when a ſcholaſtic theology "ſhall give place to a rational Divinity, con-"ducted on the principles of ſound criticiſm and "well-interpreted Scripture: When their Sums "and Syſtems ſhall fly before enlightened Rea-"ſon and ſober Speculation: When a fanciful, "precarious, and hypothetic Philoſophy, ſhall "deſert their Schools; and be replaced by real "ſcience, ſupporting itſelf on the ſure grounds "of experiment and cautious obſervation: When "their Phyſics ſhall be Fact; their Metaphy-

"ſics,

" ſics, common ſenſe; and their Ethics, human
" nature.

" Do I flatter myſelf with fond imaginations,
" my Lord? Or is not the time at hand, when
" St. PAUL ſhall lecture our Divines, and not
" CALVIN; our BACONS and BOYLES, expel
" ARISTOTLE; Mr. NEWTON, fill the chair
" of DES CARTES; and even your friend (if
" your Lordſhip can forgive the arrogance of
" placing himſelf by the ſide of ſuch men) take
" the lead of BURGERSDICIUS?

" STILL, my Lord, my prophetic eye pene-
" trates farther. Amidſt theſe improvements in
" real ſcience, the languages ſhall be learnt for
" uſe, and not pedantry: Your Lordſhip's ad-
" mired antients ſhall be reſpected, and not ido-
" lized: the forms of claſſic compoſition be e-
" mulated: and a ſet of men ariſe even beneath
" the ſhade of our Academic cloyſters, that ſhall
" poliſh the taſte, as well as advance the know-
" ledge, of their country.

" YET, I am but half way in the pourtrai-
" ture of my Viſion. The appointed lecturers
" of our youth, whom your Lordſhip loves to
" qualify with the name of *bearded boys*, ſhall
" adopt the manners of men; ſhall inſtruct with
" knowledge, and perſuade with reaſon; ſhall
" be the firſt to explode ſlaviſh doctrines and

" narrow principles; ſhall exterminate riot and " debauchery from their walls; and, which is " the firſt and laſt part of a good education, ſet " the noble and ingenuous youth, entruſted to " their care, the brighteſt examples of diligence, " ſobriety, and virtue.

" PERHAPS in thoſe days, a freer commerce " ſhall be opened with the world: the ſtudents " of our colleges be ambitious of appearing in " good company: and a general civility prevail, " where your Lordſhip ſees nothing, at preſent, " but barbariſm and rudeneſs.

" NAY, who knows but, in this different ſtate " of things, the Arts themſelves may gain ad- " miſſion into theſe Seminaries; and even the " Exerciſes be taught there, which our noble " youth are now ſent to acquire on the conti- " nent?

" SUCH I perſuade myſelf, if the preſage of " old experience may paſs for any thing, is the " happier Scene which a little time ſhall diſcloſe " to your view, in our *Engliſh* Univerſities. " What it's duration may be, I cannot diſcover. " Much will depend on the general manners, " and the public encouragement. In the mean " time, if any cloud reſt upon it, it will not ariſe " immediately from within, but from the little, " or, which is worſe, the ill-directed favour

" which

" which the Great ſhall vouchſafe to ſhew to
" places, ſo qualified and ſo deſerving their pro-
" tection.

" YET, after all I have ſeen, or perhaps
" dreamt, as your Lordſhip may rather object
" to me, of the future flouriſhing eſtate of our
" Univerſities, and of their extreme fitneſs, in
" all reſpects, to anſwer the ends of their inſti-
" tution, I cannot be miſtaken in one Prediction,
" That the mode of early Travel will ſtill con-
" tinue; perhaps it's fury will encreaſe; and our
" youth of quality be ſtill ſent abroad for their
" education, when every reaſon ſhall ceaſe which
" your Lordſhip has now alledged in favour of
" that practice."

LORD SHAFTESBURY.

THIS laſt prediction may, perhaps, be true; I mean, if thoſe others ſhould ever be accompliſhed. But as I have no great faith in modern Prophecy, and ſee at preſent no ſymptoms of this coming age of Gold, which your fancy has now preſented to us, you muſt excuſe me if theſe *prophetic ſtrains*, as you termed them, have no great weight with me before their completion. Should that ever happen, I ſhall reſpect your foreſight, at leaſt; and rejoice extremely at an event, which I ſhall then freely own, will leave my countrymen no excuſe for their folly.

THIS, Sir, was the ſubſtance of what paſſed between us on the ſubject in queſtion. Our o-

ther

ther friends interposed, indeed, at times; but rarely, and in few words; and I have rather chosen to mix their occasional observations with our own, than perplex and lengthen this recital by a more punctilious exactness. Besides, I could not think it civil to introduce my friends upon the Scene, only to shew them, as it were, for Mutes; their politeness to us, who were principals in the debate, being such as to restrain them from bearing any considerable part in it. Yet this way of relation would, no doubt, have given something more of life to the sketch, I here send you; as their presence, you may believe, certainly did to the original conversation.

It is enough to say, that nothing more material, than what I have now related to you, passed on the occasion. For by this time the day was pretty well spent, and it was necessary for us to withdraw to our several engagements.

For myself, I leave you to guess the effect which our philosopher's grave remonstrance left upon me. One thing you will think remarkable; That the part of arraigning the present state of things should fall to my share; while He at an age, that is naturally querulous and dissatisfied, was employed in defending it. Whether this be a proof of his wisdom, or good spirits, I pretend not to say. But it gave me a pleasure to hear the old man indulging himself in the prospect of better days, which, as young as we are, and as warmly as we wish to see them, you and I had always despaired of.

THE END.